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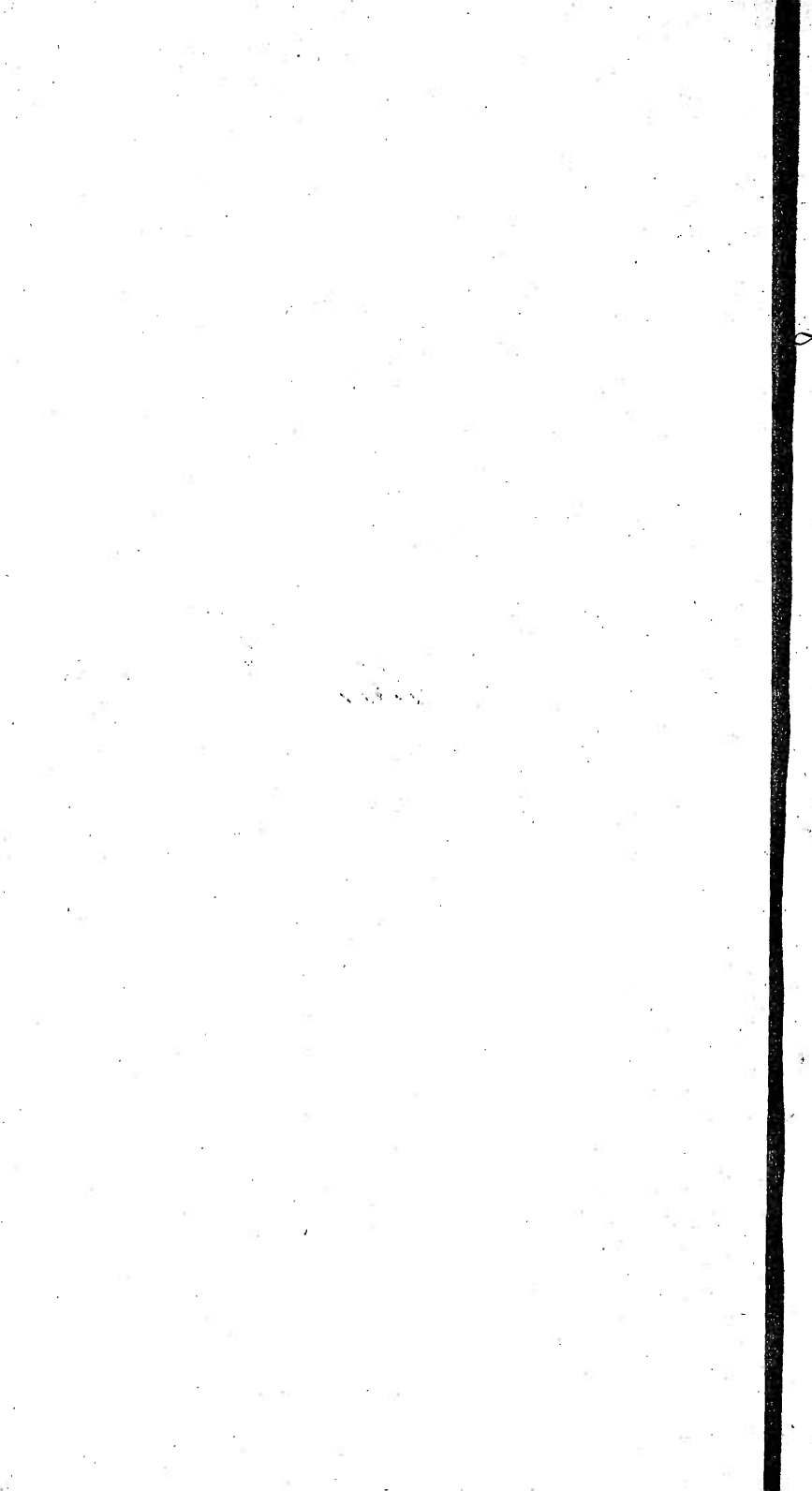
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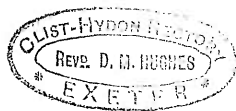
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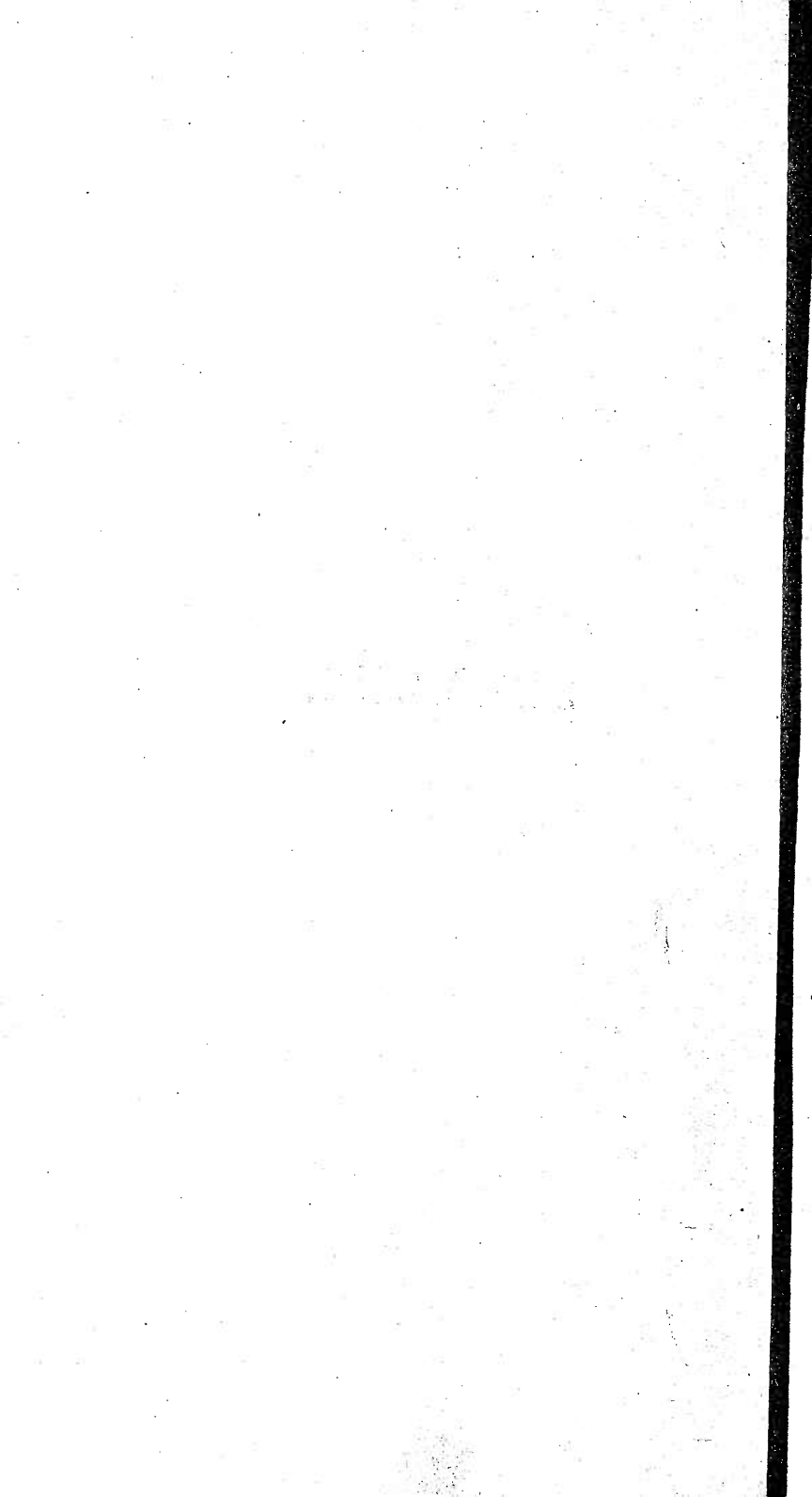
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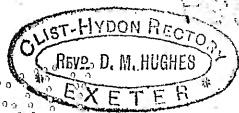


Tallata Rectory
Chis-Hydor Rectory
Rev^d D. M. Hughes
Exeter, England



SERMONS.





SERMONS

PREACHED BEFORE THE UNIVERSITY OF OXFORD

BETWEEN

A. D. 1859 AND 1872.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH.

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PREFACE.

THE subjects of the following Sermons, preached before the University mostly at distant intervals, were suggested mainly by the circumstances of the times, or the occasions on which they were preached. A few of the last in the volume were delivered at a time, when the necessity for Roman controversy had subsided, and the writer hoped to be able, for the rest of his time, to preach to the younger part of his audience on practical subjects. This hope was destroyed by the publication of the Essays and Reviews, and the tide of unbelief which they let loose upon our students, fulfilling that remarkable, presaging voice of John Henry Newman, whilst yet amongst us: "The Heads of Houses may crush Tractarianism, and then they will have to do with Germanism."

The writer had, at an early period of his life, thrown himself into the Tractarian movement, as an effective means of bringing to the vivid consciousness of members of the Church of England, Catholic truths, taught of old within her, pre-supposed in her formularies, but

unhappily overlaid or watered down in the meagre practical teaching of the 18th century.

This he did with a view to the deepening of the piety of individual souls and to the restoration of the whole English Church by God's blessing, to the high ideal which she set before her, viz., to represent in life and in doctrine the teaching of the Undivided Church. As this was developed, the writer hoped that the strong appeal to the first ages of the Church, as representing the minds and teaching of the Apostles, and so of Christ Whose teaching they, through the Holy Ghost, recorded, expanded, and applied, would furnish the best check to the inroads on the faith, which, from his first acquaintance with German theology, he saw would, sooner or later, come upon us. They who received that teaching had a witness in themselves. Their faith lay secure within an impregnable fortress, which the desultory assaults of criticism could neither shake nor scale. The belief which in our Creeds we confess of One Holy Catholic Apostolic Church involves the belief of all which She with one consentient voice has taught. The appeal to that which had been taught "everywhere, always and by all" lifts us up to the Eternal Sunshine above the reach of that which, by contradicting it, condemns itself. To put before the minds of our people a large body of this ancient teaching was the object of that part of our joint work which originated with himself though mainly carried on by others, and which was interrupted for years by the death of his friend the Rev. C. Marriott,—the Library of the Fathers. To exhibit that same teaching in connection with Holy Scripture was the object of that

other plan, which the death of some friends, the self-mistrust of others, as though I had set before us too high a standard for our joint work, and the troubles of the Church, have suspended until now, the Commentary on Holy Scripture.

The Heads of Houses did more than they intended. "The intellect of Oxford was driven out of it," said to me one, himself of high intellect, whom an university sermon of J. H. Newman had once sent home to pray and who now regretted effects which the Authors had not foreseen. "Tractarianism" was not indeed "crushed," but it was shaken vehemently. Those who remained among us were dispersed in different parts of our country, carrying the good seed with them, but leaving Oxford, the heart, weakened. Meanwhile they who had so strongly opposed Tractarianism in front, left the back postern unguarded. Oxford was insensibly filled with a school of thinkers, which had formerly been neutralized or converted, and which through their special mode of teaching led others, whither they themselves knew not, nor followed. It is not one of their opponents who has borne witness that an influential member of that school, "a most learned and amiable man exercised extraordinary influence over the education of the most advanced College in Oxford. He led his pupils quietly on to the negation of all positive Creeds; not because he was an unbeliever in the vulgar sense of the word, but because his peculiar mode of criticism cut the very sinews of belief. The effect of his peculiar teaching may be traced in many a ripened mind of the present day."

^a *Pall Mall Gazette*, March 28th, 1868.

Ill-chosen text-books completed the work. Talented young men who came prepared for scepticism as considering it a mark of intellect, step by step parted with their faith. The foundations of faith had to be laid anew; the young had to be won, not to a completer faith, but to Christianity, or to its most central truths. The writer then in some of the following sermons, as in a few others already published, essayed to teach his young audience first principles of faith, or he dwelt on Doctrines which had been represented as incompatible with revelation, or on subjects, which from early experience, he had felt to be of value as evidences of faith. These were, the Person of Jesus, and that miracle, which we can "see with our own eyes and handle with our own hands," the miracle of Prophecy. Early experience had shewn him, in a powerful intellect, how this evidence might, by God's grace, find entrance into minds which the appeal to miracles of power rather repelled.

It would however be to repeat the mistake of the Evidence-writers of the last century, to think that, in this or any other way, the truth of the Gospel could be demonstrated into people's minds. It is an error which may gravely re-act upon ardent minds, who think that, because certain evidence comes with power to themselves, it must be conclusive to others, and may come to doubt its inherent conclusiveness if they fail (as of course man by himself must) to bring their own conviction home to the hearts of others. One such mind has recorded his own experience, how, going out with fresh, though undisciplined zeal, as a lay-missionary to convert Mohammedans in the East, his faith, then strong, as he thought, received its first shock, from his failure

to convey to others his own convictions. That first shock issued (as he himself records) in its entire loss, for the time. May it in God's mercy not be so finally!

Not so was it with the converters of the world. The Apostles spake to each man "in his own tongue the wonderful works of God," and the wise and learned said, "These men are full of new wine." St. Paul preached by the river-side, and one only, who exercised a trade, listened. He preached at Areopagus, and two only are named, with "others with them," who clave unto him and believed. He preached in Corinth, and needed a revelation from God to encourage him, that He had "much people in this place." They only listened to the outward teaching, whose hearts God predisposed, and who themselves were "obedient to the faith." He laid open the Scriptures to the Jews at Rome, and we hear of those only, who "contradicted and blasphemed." Yet, amid contradiction and blasphemy and contempt, the "Word of God grew and prevailed."

We may not then be discouraged, though men contradict, nor is any thing gained by answering. Controversy is not the real battle-field. Argument by itself will avail nothing. Prayer, truth, and the grace of God will convert the world, as they converted it of old. Our Lord's words will abide to the end, "He that is of God heareth God's words."

CHRIST CHURCH,

FEAST OF ST. BARNABAS, 1872.



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SERMON I.

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I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die.

FEW can adequately explain the grounds of their belief. Believers are sometimes taunted with their inability to analyse why they believe, as if it were unreasonable to believe any thing, unless you can fully develope to others the grounds upon which you believe it. The young are, at times, perplexed at themselves, as if, however solid the grounds of the faith in itself may be, *they* could not have solid grounds for *their* faith, if they cannot produce them. And then the reading of many a book of so-called Evidences, such as were written in the last century, especially such as dwell much on human testimony, makes things worse^a. For here they have what pro-

^a This sermon was occasioned by the Essay of the Rev. M. Pattison in the Essays and Reviews, "Tendencies of religious thought in England, 1688-1750;" the apparent object of which is, while shewing historically the weakness of the Evidence-writers of the rationalising 18th century, to undermine the Evidences, and establish the supremacy of reason. The failure of the Evidence-writers had been felt and pointed out, nearly thirty years ago, by Dr. Newman

fesses to be an account of the grounds of their faith. And they find the account meagre, dry, soulless ; an argument reaching mostly to a probability only ; a case, more or less well drawn out, as far as it goes, but still not yielding the certainty of that faith which they had, before they began to enquire. They are again thrown back upon themselves. The grounds of their faith, which they have not developed to themselves, lie deeper and are far more certain, than these attempted proofs. What then ? Were they wrong in that first fresh certainty of faith ? It were to rend their life out of them, to doubt of it. Or were then those books of so-called Evidences inadequate ? The heart knows it must be so. But then what is adequate ? Are they and their faith altogether a mystery insoluble to themselves ? Or was the answer only inadequate ? And, if so, where is any better to be found ?

I had meant, on this occasion, to continue to furnish you with a part of one intellectual answer, the ever-present miracle of God's prophetic word, an evidence the more direct, because through His own word God speaks to the soul ; and I will hereafter, if God and myself, but not so as to leave the souls of men thus at sea. The authority of the Church is not a mere outward thing. The Church is a Divine institution, whose existence is itself the fulfilment of prophecy. The office of God the Holy Ghost towards individuals is, not to impart new truth, or to make fresh revelations to them, but to bestow upon them the gift of faith, i. e. a Divine certainty as to that which God has already certainly revealed. Mr. Pattison depreciates authority, and mentions "the Spirit" only in connection with "Independence." "It was still more quickly discovered that on such a basis [i. e. on the claims of the Independents to the teaching of the Spirit] only discord and disunion could be raised." *Essays*, p. 328.

permit. But now, when we are just reunited for our yearly duties here, and some of you are, for the first time, entering upon your trials, I would give a more general yet more direct answer, bearing on all evidence and penetrating it, but which leads you back into your own souls.

In the Gospel all is supernatural. It was fore-announced, centuries before it dawned on this world, by a Wisdom above nature, the Divine light of prophecy. It was attested, when it appeared, by Power above nature, betokening the Presence of the Author of nature, Whose word creation obeyed in its changes as in its regularity. It put forth a power above nature in the lightning-rapidity with which it subdued hearts to itself. It is above nature, in that it alone provides adequate remedies to the infirmities of human nature. Above nature are the life which it can produce, and the means by which it sustains that supernatural life, whether the Divine Word or the Sacraments of Christ or "the sacrament of prayer." Above nature is the whole Office of God the Holy Ghost, in the Church and to individuals, God's converting, sanctifying, enlightening grace; above nature is the intercourse of the converted soul with God, the descent of God on the soul or the ascent of the soul to God. It is difficult then to bring into one focus all these convergent rays of its Divinity.

But to name now the central difficulty. The difficulty of adequately explaining the grounds of your faith is occasioned by its Divinity; the Divinity of the Object of your faith, the Divine light of faith whereby you see it.

^b S. Hilar. in S. Matt. c. 5. p. 630. Ben.

The deeper and more Divine any thing in the soul is, the more difficult it is to analyse the grounds of it. Analyse any deeper human feeling. Analyse the grounds of the love of country. It is real, powerful, enduring, independent of gifts of this world or of nature. It is above ordinary nature. It is felt by the simplest, by all who have not wasted natural feeling by debasement or false refinement. It is dearer to men than life, than wealth. It could gaze unquivering on the corpse of husband or of son, and could make the mother place the shield in the hands of her son, parting for life or for death, and say, "This, or upon this." It has a soul, which cannot be analysed.

Or take that deep yearning sacred love toward father or mother. God has hallowed that love, as the condition of all subsequent good in the child; He has made it "the first commandment with promise." The soul flings away with scorn the flimsy plea that we were not indebted to them for our being, that we did not owe it simply to the foreseen love of ourselves. Yet what grounds can we assign proportionate to the depth, intensity, sacredness of that feeling? This also has a soul, which cannot be embodied in words.

Or look again at that deeper mystery still, that love of the parent to the child, most often unrewarded, at best, inadequately requited, yet unextinguishable; which no ingratitude, no degradation, no seeming extinction of every thing in it which can be the object of love, can efface; which survives the wreck of all, reason, moral sense, feeling; which, forgetting self, loves with a special love the unconscious

idiot, yearns over the deadened heart and soul and mind, loves, (the nearest likeness to the love of God,) the capacity of unexisting good, and over the corpse of the heartless, parricide^c son, burst out into that irrepressible sorrow, ^dO my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

But these, it will be said, are implanted in us. True; but this leaves unexplained the mystery of that implanted relation of soul to soul which it asserts, the mystery of human filiation. Soul was not derived from soul, as body from body. Yet it is the soul which loves with that intensity of love the soul to which it did not give, or from which it did not receive its birth.

But take then, that other, in one way, yet deeper mystery, to which God has appointed that love of father and mother should, in a degree, yield, that feeling, over which man at first has power, which, when allowed, becomes part of himself, so that thenceforth it lives on bound up with his life; which, when hallowed by God, ends in a oneness which time, severance, age, death, breaks not; nay which, through death, becomes like the love of God, the love of the unseen, to be renewed where there is neither marrying nor giving in marriage, in adoring love before the throne of God. Man could assign this or that ground of his married love. He could not explain to himself the whole. He would feel the grounds inadequate.

Yet these, you may say, are feelings still. Yet *therefore*, because they *are* feelings, they belong to man's inmost self; for, since "God is love," the true

^c 2 Sam. xvii. 1, 2, 4.

^d Ib. xviii. 33.

being of man, made after the image of God, is far more in his affections than in his intellect.

Say then, why you trust. What is it which you see in that open countenance of truth, what is there in that spoken word, that tone, that you could stake your life, that it could not deceive? Art may, here and there, counterfeit nature, (and they are the deadliest counterfeits, because they are like to life,) but the unblinded eye can distinguish the truth from the fiction. Trust is not founded on reasoning. It is not simply founded on past truth; 'he will not betray, *because* he has not betrayed.' The soul would scorn, as inadequate and derogatory, such a ground of trust. It trusts, because it beholds trustworthiness, which yet it cannot analyse. One act of untrustworthiness annihilates trust; yet the grounds of trustworthiness are beyond any mere facts of tried truth. The soul sees the soul through that eye of truth, and perceives a simplicity of truth, which is beyond analysis. Its conviction is above proof, above its own powers to explain, above reasoning, independent of reasoning. It is the soul's sight. The soul sees and reads the soul.

Or wherein again resides the force of human eloquence in things human? Wherein lies that wondrous power, which not only convinces the understanding, not only creates a passing emotion, or dazzles the imagination, but, (which, to judge from the history of man and of his Redemption, seems to be the hardest work of Omnipotence itself,) sways the human will, even when it has determined beforehand, not to be swayed? It is not clearness of reasoning. Truth itself will convince; it will not win. Man's

free-agency will look on unmoved. Still less is it rich imagery, or power of thought, or loftiness of conception, or beauty of diction, or measured rhythm, or any skill which human art can analyse. These things have their delight, but they will not move. The ear drinks in the cadence; the imagination admires; but the soul looks on unwarmed, unreached, as at the cold unpiercing brilliancy of the summer-lightning. Only when the soul goes forth out of itself and speaks to the soul, can man sway the will of man. Eloquence then is all soul, embodied, it may be, in burning forceful words, but with a power above the power of words, an electric force, which pierces the soul addressed, transfuses into it another's thoughts, makes it its own, by going forth out of itself. Analyse eloquence! Analyse the whirlwind or the lightning! Yes! these you may analyse, for they are material; eloquence you can no more analyse than the soul itself, whose voice it is, in the simplicity of its immateriality.

Or look at the soul itself. Think of that inmost I, which you know to be your very self. What force of proof have you of its, of your, existence? Materialism has much, which is plausible, to say for itself; so dependent is the soul for the expression of itself on its poor earthborn brother, with which God has united it, now in decay, henceforth in glory or in shame, for eternity! Every error must have what is plausible. Philosophy has attempted to give a proof; "Cogito, ergo sum." God, when He created the soul in His own likeness, and imparted to it irrevocably His own attribute of immortality, gave it a consciousness of its own deathless being above

proof, superseding proof, a shadow of His own knowledge of Himself. The "I am" survives the "I think." It outlives all power of expression or of thought: it is unimpaired even in delirium, in derangement of thought. No supposed transformation to any thing animate or inanimate^e, not imagined death^f, stifles the unextinguishable "I." Philosophy pursues its weary cycle of proving, doubting, denying. The soul knows itself, its own immateriality, its own eternity, its own responsibility. The heathen soul too, (Tertullian says^g,) "not as when formed in the Schools, nourished in the academies and porticoes of Athens, but simple, rude, unpolished, unlearned, such as they had, who had nothing else, such as it was in the road, the highway, the shop of the artizan," knew what in the schools of Athens it was taught to prove or to question or to disprove; it knew that it was immortal and had a God, a Judge, Who would reward or would punish^h.

But since, then, the soul has ways of knowing as to itself or others, more than it could explain or prove, since the soul of man has a nameless power over the souls of men to transfuse itself into them, to imprint on them, for evil or for good, its own thoughts, mind, will, shall not Almighty God, our Maker, have means, direct, convincing, demonstrating, without circuit of proof, to impress on the soul, His creature, truths as

^e See Dr. Browne quoted in "Daniel the Prophet," p. 432, 3.

^f The celebrated case of one, who would not eat, believing himself to be dead. He was induced to eat by seeing others eat, who were, for this purpose, dressed as dead in their shrouds. "Do the dead eat?" he asked. On being told that they did, he said, "So then will I," and was ultimately recovered. ^g de testim. an.

n. 1. p. 133, 4. Oxf. Tr.

^h Ibid. p. 134-42.

to Himself? Is the Creator tied down to reveal Himself to man, only through man's developement of his once-for-all implanted powers? Has the Living God no means directly to infuse Himself into the soul which He has made, impressing upon it supernaturally His own thoughts, mind, knowledge, will? The denial of this power of God is the *πρώτου ψεύδος* of rationalism.

This is the abyss, which severs rationalism from faith, that rationalism denies, faith knows, the direct supernatural action of God upon the soul of man, the direct communication of the Creator to and within the soul of His creature, man. This is what rationalism, in its inmost being, abhors. It hates dependence. It rebels against its condition as a creature, which must receive from its God truths which, by nature, it cannot know. It rebels against what will be the bliss of eternity, evermore to receive from God Himself more and more of His Infinite Wisdom and love, unfolded to us directly by Himself through a power received by us from Him. It belongs to the central bliss of the creature to be dependent upon the Creator. But now it has been a marvellous inventiveness of Divine mercy to transform man's rebellion against the reception of His truth into an occasion of a nearer communication of Himself. As He remedied man's severance from Himself through the fall by that closest union conceivable of the Creator with the creature in the mystery of the Incarnation, so by, (if possible,) a yet greater condescension He corrects man's repugnance and enables his inability to see by the operation of His Spirit. In man's innocence, as in Heaven, man's love of knowledge of Divine things

and supernatural truth would have been as much more absorbing than the love of that which is now so engrossing, the knowledge of His works, as the Creator is higher than His creation. Strange that it is not so now! Strange combination of our original high destiny and of our fall, that we love the marvellous and supernatural, if false; it becomes distasteful to us, only when true! Yet, by God's overpowering mercy, Adam's fall is, if we will, every way our gain. Now, if we will, we may see the truth of God revealed without us, by the light of God placed within us. Far higher, nobler, more ennobling, is it to know the Being and Nature and love and loving-kindness of our God, and our relations and duties to Him, through His unveiling them to us, than if we could have known Him by way of mental discovery, as we do some of His workings in nature, or than if we could have received His truth, without His communication within us, or have loved Him without His imparting His love to us. Dull, lifeless, knowledge would that have been, for which unbelievers have asked, a revelation of God "written in the sun." Cold and powerless has the assent been, when men have demonstrated to themselves, as they thought, on grounds of reason alone, the truth of the Gospel.

This was the central mistake of the Evidence-writers of the last century. Not the Evidences but the Evidence-writers were in fault, in that they ignored the office of "the grace of God." Consciously or unconsciously, they abandoned the supernatural ground of faith, hoping to win unbelief by meeting its requirements. They conceded all they could, (as some now do in another way,) in the vain hope to

win sceptic intellect to assent to the residuum. They treated reason as an independent power, which was to make terms with its Maker, itself the judge and arbiter, what it was fitting and consistent for its God to reveal to it; itself to dictate the credentials, which the Creator ought to bring to His creature; itself, in its serene supremacy, alone to decide whether He had brought them. They asserted that God had revealed Himself to mankind, and ignored His revelation of Himself to individuals. They tried, without God, to demonstrate into the soul the belief of God's revelation, as if man could renew in man the life-giving light of God, kindle the death-cold soul, and speak to it with power the re-creating words, "Believe and live."

And so they busied themselves with what man could do. They omitted what was deepest in the Gospel, employed themselves in dissecting the framework of Christianity, and wondered that they could not find or demonstrate its soul. They constructed their system oftentimes with ability, care, acuteness; but they could not breathe into it the breath of life. They made out that it was safer, more expedient, to act as if Christianity were true; that no like case could be made out for any thing untrue; that nothing untrue had been so attested, either with the voluntary sufferings of the witnesses to it, or through institutions, as the Lord's Day or the Holy Eucharist, perpetual memorials of the Divine Acts which they attest, from the times when those Acts took place. "Is this all?" exclaims the soul in agony, if it have once admitted doubt. Faith knows that it is not. For faith is a God-given certainty. Human reasoning ends in

probability only, high probability it may be, moral, not absolute, certainty. Able mathematicians have thought and think, that even mathematical reasoning, when very complex, issues only in a probable result. Such reasoning did not produce faith. They who thought that they believed on such grounds as these, really believed by virtue of a Divine faith which they had, by God's gift, before they studied evidences. They did not learn the grounds of their faith; they only did not unlearn their faith. Men might, (as they were taught,) act prudentially on such grounds as these; they might cultivate some moral virtues, act as good Heathen, to escape the risk of Hell. But the inmost soul, (whether it can analyse the grounds of its faith or no,) knows that these are not its grounds. Such a conclusion, after a balance of probabilities, is not the Divine faith of which Scripture speaks, which God gives, which Christians have. Such a poor, hesitating, conclusion is not "the substance of things hoped for, the evidence of things not seen." Divine faith differs from sight, not in the soul's certainty of the things believed, but only in their clearness. Faith, by its certainty, sees Him Who is invisible. The undoubting conviction of our Creeds is the concurrent testimony of the hundreds of millions of souls, which have rehearsed them heretofore and now too rehearse them to God, that faith, as well as sight, has its certain knowledgeⁱ. "Credo," as it has echoed from all

ⁱ "What you have in the premisses, you must have also in the conclusion. If the result of evidences be only, that Christianity is highly probable, that the balance of probabilities lies on the side of belief, then our Creeds should have run; 'I believe that it is highly probable that there is One God the Father Almighty.'" Observation of a friend.

those million voices from the rising to the setting sun, rolling on in one unbroken, unwavering, tide for these eighteen centuries, is the expression of a truth as to the soul of man, which lies far deeper than scepticism can reach. The stream, which has flowed on, unexhausted, undried, uncongealed, by all varieties of time and clime, issues from a Divine source, and will roll on, until faith is absorbed in the sight of Him, in Whom we have believed. Faith is, in a manner, the commencement of the beatific vision, as it is its earnest.

But, short of this, ask any one who believes in God. He is as certain that God Is, as that he himself is. He might be at a loss to draw out the grounds of his belief; very possibly he might assign inadequate grounds. But he would count it folly and madness, (as it is,) not to believe in God. Even so, to the Christian, every article of the Christian faith is as certain as his own existence. This was the promise as to the Gospel, not "opinions" or "views," not uncertainties, or a hesitating belief, which it should be "the safer side" to accept, which the contradictions of the world could browbeat; but *knowledge*, a certain, personal, knowledge of God and of Christ, a knowledge given to us by God, not collectively only, nor to the first disciples more vividly than to us, but individually also; a knowledge which God should infuse, with His gift of faith, into the soul.

You are familiar with the prophecies; but observe the word *know*, whence the knowledge comes, and wherein it issues. "This is the Covenant that I will make with the house of Israel, (in contrast with the

covenant of Sinai,) after those days, saith the Lord; I will put My law in their inward parts and write it in their hearts, and will be their God and they shall be My people: and they shall teach no more every man his neighbour and every man his brother, saying, '*know* the Lord,' for they shall all *know* Me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin I will remember no more." "^kBy the *knowledge* of Him, shall My righteous Servant make many righteous." "^lAll thy children shall be taught of the Lord."

But what is not absolutely certain knowledge is not knowledge. We know that it would be a lie, to say "*I know* such or such a thing," of which we had not *absolute* knowledge. Let any the slightest shadow of doubt but cross your mind, let your doubt be so indistinct, that you cannot shape it to yourself, yet so long as the faintest haze of doubt is on your memory, though a breath would disperse it, you dare not say, *I know*. You might say, that you "had a moral certainty of it," that you were "all-but absolutely certain of it;" "that only this indistinct mis-giving hindered your absolute certainty," but you would not dare to say, "*I know*." If you did, conscience would reprove you and tell you, "Thou hast lied." God hath said, "^mGod is not a man, that He should lie. Hath He said and shall He not do it?" Truth is essential to the Being of God. He is true, because He *Is*. He calls Himself "ⁿthe God of truth; and the Son is ^othe Truth; and the Holy Spirit is ^pthe

^k Is. liii. 11. ^l Is. liv. 13. ^m Num. xxiii. 19. ⁿ Deut. xxxii. 4, &c. ^o S. John xiv. 6. ^p Ib. xiv. 17; xv. 26; xvi. 13.

Spirit of truth. It is then essential to the truth of the Gospel, that it have certain truth for us. For the Gospel claims it and promises it. And if it claimed it falsely, it were not of God.

We are not left to toss about, reeling to and fro, among the waves of uncertain opinion. We have absolutely certain truth, or all religion is (God forbid!) a blank, a name, an unreality. Look, what a Creed we have in those things, which God's word declares that *we know*. Look at what our Lord says; that we *know* God, that we *know* Jesus Himself, that we *know* the union of the Father and the Son; that we *know* the power of Jesus to forgive sins, that we *know*, (and that by the gift of God,) the whole breadth and depth of the revelation of God. “^rTo you it is given to know the mysteries of the kingdom of God:” “^sthat ye may know that the Son of Man hath power on earth to forgive sins:” “^tBelieve the works: that ye may know and believe that the Father is in Me and I in Him.” “^uI am known of Mine.” And in that His last great prayer for His own to the end of time. “^xThou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they may *know* Thee, the only True God, and Jesus Christ Whom Thou hast sent.” “^yI have given them the words which Thou gavest Me; and they have received them, and have *known* surely that I came out from Thee.” “^zThe world hath not *known* Thee; but I have *known* Thee, and these have *known* that Thou hast sent Me.” See how our Lord likens the certain-

^r S. Matt. xiii. 11.

^s Ib. ix. 6.

^t S. John x. 38.

^u Ib. 14.

^x Ib. xvii. 2, 3.

^y Ib. 8.

^z Ib. 25.

ty of our knowledge, that He came from God, to His own knowledge of the Father. Or in that promise to all mankind; “^aIf any man will do His Will, He shall *know* of the doctrine,” [the whole substance of the revelation of Jesus,] “whether it be of God.”

Or look at what Holy Scripture says, that, as Christians, we know, what the early Christians knew, as certain truth. They knew, they say, God^b; ^cHim, that is from the beginning; ^dHim Whom we have believed; ^eHim and the Power of His Resurrection; ^fthat the Son of God is come; ^gChrist in us, the hope of glory; ^hthat we have passed from death to life; ⁱthat we dwell in God and He in us; ^kthat we are in Him; ^lthat when He shall appear, we shall be like Him, for we shall see Him as He is; ^mthe truth; ⁿthe grace of God in truth; ^othe love that God hath to us; ^pthe love of Christ which passeth knowledge; ^qthe hope of His calling and the riches of the glory of His inheritance, and the exceeding greatness of His power to us who believe; ^rthe things given us of God; that Jesus^s, being rich, for our sakes, became poor. It is the will of God that we should “^tcome to the knowledge of the truth.” “^uNever to be able to come to the knowledge of the truth” is the character of unstable souls.

Again, you know how Scripture contrasts our con-

^a S. John vii. 17. ^b 1 S. John ii. 3. ^c 1 S. John i. 1; ii. 13, 14.

^d 2 Tim. i. 12. ^e Phil. iii. 10. ^f 1 S. John v. 20.

^g Col. i. 27. ^h 1 S. John iii. 14. ⁱ 1 Ib. iii. 24; iv. 13.

^k S. John xiv. 20. ^l 1 S. John iii. 2.

^m 1 S. John ii. 21; 2 S. John 1. ⁿ Col. i. 6. ^o 1 S. John iv. 16.

^p Eph. iii. 19. ^q Ib. i. 18, 19. ^r 1 Cor. ii. 12.

^s 2 Cor. viii. 9. ^t 1 Tim. ii. 4. ^u 2 Tim. iii. 7.

dition under the Gospel, with that of all before it, as light with darkness. Isaiah foretold it as a great light^x, in contrast with darkness and the shadow of death. St. Paul likens it to the change, when God created light^y in this material world, and on that formless void there burst the glad, vivifying, kindling, beautifying radiancy, which God Himself has chosen as the most expressive likeness of His own invisible Being. Christ came as "the light of the world^z," and we "are light in^a" Him, "children of light^b." "The darkness," we are told, "is past^c;" past and gone, if we will, as to us, and we are "^dtranslated" by Him "out of darkness into His marvellous light." A marvellous light is it, whereby God has vouchsafed to lay open to us the secrets of His own essential Bliss and the mystery of His Being; One, but not Alone; Love Everblessed in Coequal Love; God become Man, Man in the Person of Jesus Deified; the Love of Christ which passeth knowledge, peace in God which passeth understanding; Christ "made sin for us^e;" "we made the righteousness of God;" God dwelling in us^f and we in God^g. Marvellous is it, because it is of God and speaks of God; but *light* it is, only because it is certain, unshadowed, Truth.

This is not a question of schools, or of "shades" (as people speak) "of *opinion*." People may and do believe more or less of the one truth; and what they do not

^x Is. ix. 2.

^y 2 Cor. iv. 6.

^z S. John xii. 46.

^a Eph. v. 8.

^b S. Luke xvi. 8;

S. John xii. 36; Eph. v. 8; 1 Thess. v. 5.

^c 1 S. John ii. 8.

^d 1 S. Pet. ii. 9.

^e 2 Cor. v. 21.

^f S. John xiv. 23;

2 Cor. vi. 16, &c.

^g S. John xvii. 21, &c.

believe, they censure as error, or, if they themselves have no fixed belief, they relegate into opinion. *This* is a question, not as to details of revealed truth, but whether any truth have been revealed. Absolute certainty of knowledge is essential to revelation. What is, to "reveal," but to "unveil" truth to us? To what end should God reveal truth, except that we should know it? Faith and opinion, knowledge and uncertainty, are plainly contradictories. Where the one begins, the other ends. A system, which man could not certainly know to be from God, whose truth rested on a balance of probabilities, as to whose primal truth there was no certainty, would condemn itself. Certainly, it is not Christianity; for Christianity claims a God-given certainty of God-given truth. If Christianity had not certainty, it would have nothing. For it would have made a false claim in the Name of God. Holy Scripture is as explicit as to the source of our knowledge, as it is as to its certainty. Even when He, the Infallible Teacher, taught without, those only received His teaching, Who received the Voice of God within. "Thou hast," our Lord says, "revealed these things unto babes^h," the simple guileless souls which opposed no wisdom of their own to the Wisdom from above. "To you it is *given* to knowⁱ." "^kThou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is life eternal, that they might *know* Thee." "^lI have given unto them the words which Thou gavest Me; and they have received and have *known*

^h S. Matt. xi. 25; S. Luke x. 21.

ⁱ S. Matt. xiii. 11.

^k S. John xvii. 2, 3.

^l Ib. 8.

surely that I came out from Thee." And so of Christians generally, "^mWe are light," because, Scripture says, "ⁿGod hath shined in our hearts;" we are "in marvellous light," because "^oHe has called us out of darkness into it;" we know the truth, because, it says, "^pthe anointing [i. e. as it ever means, of the Holy Spirit, however conveyed] "which ye have received of Him, abideth in you, and teacheth you of all things, and is truth, and is no lie."

It is in keeping, when a religion like Mohammed's, a stereotyping of a cold, unloving, Monotheism, abstracting from the Gospel so much of truth as is no tax on human reason, gaining support from the truth of the Unity of God, but freeing itself from the weight of every mystery as to God or man, which it could discard without annihilating to itself the idea of God or man, and asking for no moral victories of faith, demands of man an unspiritual assent. But it were out of harmony, that the Gospel, bringing us into a supernatural system; requiring of us a life above nature, the life of grace; imparting to us powers above nature, the power of grace; not impairing reason, but perfecting it; not interfering with free-agency, but regenerating it;—it were even out of harmony that we should be led by a way of mere nature into a new creation; that the natural should be in us the parent of the supernatural; the human should be the author of the Divine; the earthly should be our chariot of fire to the heavenly; this body of death should lay open to us life; these eyes, dazzled by earthly brightness, should, unaided by God, behold God.

^m Eph. v. 8. ⁿ 2 Cor. iv. 6. ^o 1 S. Pet. ii. 9. ^p 1 S. John ii. 27.

Not so, when the Eternal Word did, in Human Form, exhibit to us God. Peter beheld Him, saw His Divine acts, heard His Divine words, saw His Deity streaming through His acts and words of holiness and love, and owned *Him*, “^a the Son of Man,” to be, as no other was or could be, “*the* Son of the Living God.” Did Peter see this through the eye of flesh, or hear it through ear of flesh, or perceive it by human reasoning or human love? Our Lord said, “^r Blessed art thou : for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven.” Was it through unaided human intellect, that the fishermen, “^s unlearned,” as they own, “and ignorant men,” “^t the publicans and the harlots,” saw that Jesus came from God ; or for want of it, that the Pharisees and the lawyers saw it not? Did the blind, who saw not^u, come to see through power of their own? or were they who saw not, blinded by aught but sin, which hindered their receiving grace to see? To say so, were to contradict Jesus. Was it by process of reasoning, that James and John saw that in Him, that, at His mere word, they “^x left their all and followed Him?” Porphyry^y and the Apostate Julian^y laughed at their simplicity ; the world echoed their laugh ; they rung the changes on folly, vanity, credulity, old wives’ inventions, dogmatism ; they were offended alike at the contents of the Gospel and its want of demonstration^z ; they assigned the date when it should come to an end. Time is a searching test of truth. Porphyry and Julian are powerless

^a S. Matt. xvi. 13-16.^r Ib. 17.^s Acts iv. 13.^t S. Matt. xxi. 31.^u S. John ix. 39.^x S. Matt. iv. 20, 22.^y In S. Jerome ad loc.^z See on Tert. p. 137. notes s. t. Oxf. Tr.

shadows of a name; the intellect of the world was taken captive by Him Who spake in the fishermen, the publican and the tent-maker.

Doubtless the Apostles did see in Jesus what their mere human eye could not see, and their souls drank in with His words a consciousness that He was more than man. "Certainly," says S. Jerome^a, "the very brightness and majesty of the hidden Divinity, which shone through in His Human Countenance, could, at first sight, draw beholders to Himself." "^bHad He not had in His Countenance and Eyes a sort of starry lustre, neither had the Apostles instantly followed Him nor had they who came to seize Him fallen to the ground."

The Eleven had seen great miracles, when our Lord asked them, "Will ye also go away?" But St. Peter, in answering for them, shewed that our Lord's words bound him even more than His works. "^cLord, to whom should we go? Thou hast the words of eternal life." The Samaritans, without miracles, had their inner ear opened; "^dWe have heard Him ourselves, and *know* that this is indeed the Christ, the Saviour of the world." Think you that the Samaritans, with no books of the prophets read or received among them, saw, of themselves, that great truth, which the Apostles were so slow to receive, that Jesus was "the Saviour," not of the Jews only, or of themselves too as mixed up with Israel, but "of the world?" Our Lord taught it to Nicodemus^e; but we find that great name of love, "Saviour of the world," in the mouth of the outcast Samaritans, ear-

^a On S. Matt. ix. 9.

^b Ep. 65. ad Princip. § 8.

^c St. John vi. 68.

^d Ib. iv. 42.

^e Ib. iii. 16, 17.

lier than in that of the Disciple whom Jesus loved. Or was it again of themselves, that the officers of the high Priests who had assented to their impious command to take Jesus, boldly alleged as the ground why they did not fulfil it,—not the fear of the people, but the Divinity of the words of Jesus? “^fNever man spake like this man.”

We know that to understand any deeper thoughts of man, there must be, what we call “a kindred spirit” in him who hears them. We understand that Plato may have understood the deeper thoughts of his master Socrates, better than the practical common-sense mind of Xenophon. It is a common complaint of more thoughtful youth, that those around them do not understand them. If any have been more gifted than others to understand their thoughts, they have known that it has been through a secret sympathy of soul. Even so we understand the mind of God, by having ourselves, through the gift of God, something of the mind of God; as St. Paul says, “^gWe have the mind of Christ.” In Pascal’s great words, “To love man, we must know him; to know God, we must love Him.”

There is then a two-fold mystery of faith, or Divine knowledge, which we can have, which we can *know* that we have, but the grounds of which we cannot analyse, the depth of the Divinity in our Lord, the light of grace in ourselves. God, Who doth nothing unprepared, foreannounced Him Who was to come; but that ever-present miracle of prophecy which “our hands may handle and our eyes may look into,” centres in Jesus. Our Lord’s miracles were a part of

^f S. John vii. 46.

^g 1 Cor. ii. 16.

Himself; they are bound up with Him; they were foretold as a part of His character, outward manifestations of His superhuman love; the great miracle of His Resurrection we cannot, even in idea, separate from Himself. Through these Divine words or works of God, that secret voice of God, which, in Scripture and Theology, is called the grace of God, speaks to the inner ear of the soul. It gives power and efficacy and persuasiveness to those outward, though Divine, attestations; not superseding those words and works, but shining through them, illumining them by illumining the eye which sees them, and opening and attuning the ear which hears them. “^h While we muse” on His words or on His Person, “the fire is kindled;” the grace of God enlightens the intellect, draws the heart, transforms the will, transfigures the soul, inspires the mind, assimilating the finite mind to the Infinite.

Yet the centre of all is Jesus. Christian thought has been compelled to frame a word, *Theandric*, which should express that wondrous union, through which the human actions of our Lord were super-humanⁱ, and He infused into His Human Nature the operation of His Godhead, which was manifested by His Divine actions in the Flesh^k. Our Lord being God, every Divine work of His shines through on the soul which can see, with a separate light; every word of His speaks to the inmost soul with a Divine wisdom and a Divine power. We have heard them, the older of us, it may be ten thousands of times. They are more forceful, more penetrating, more penetrated with His

^h Ps. xxxix. 3.

ⁱ Sophron. in Petav. de Incarn. 8. 12. 1. ^k S. Hipp. Ib. 8. 8. 4.

Divinity, to us now, than when our young hearts first glowed with them. Count the number of the stars, or the radiances of the works and words of Jesus! Analyse the grounds of their power! Analyse Divinity and the Power of God and the Wisdom of God! Analyse the simplicity of the Divine Essence which touches your soul, and grasp Infinity. Analyse the light by which you see! Analyse life, for the light, by which you see, is the life of God within you.

This is a part of that great prophecy of our Lord; "I will draw all unto Me." He spake of a mighty power and attractiveness in Himself. He says not, that men should be led to own the Divinity of His mission, or to believe in God, or to leave idolatry, or to be persuaded of the reasonableness of His doctrine, or to admire the excellence of His moral lessons: but that men should be drawn, drawn with a mighty constraining force, to Himself, nay, more than this, that He, everliving, would draw them to Himself. To whom, and whither? He Who spake with this Divine certainty, what, in human sight, was He? Sprung seemingly from among those the most despised of His nation¹, which itself was counted as "^mdespectissima pars servientium," in whom it was an offence to trouble the tranquillity of Roman greatness with any novelties of its own. A "carpenter's son" and "ⁿa carpenter;" rejected of His own people, called "^oa blasphemer;" in whom, it could be said, "none of the rulers^p," or learned, or strict, of His people "believed," and whom those who believed did not dare to con-

¹ S. John vii. 41.

^m Tac. Hist. v. 8.

ⁿ S. Mark vi. 3.

^o S. Mark ii. 7; S. Luke v. 21; S. John

x. 33; S. Matt. xxvi. 65.

^p S. John vii. 48.

fess ; who was called “the friend of publicans and sinners^q,” a “gluttonous man and a winebibber^r.” What foretold He of Himself ? The abiding Empire of the world, the Empire of intelligence, of wills, of affections, of the whole of man. And whence was He to reign ? where was to be His Throne ? The Cross. The Cross, which among His own people, was, by the word of God, the note of the curse of God—“^sHe that is hanged is the curse of God.” The Cross, which, in the Empire of the world, was the punishment of the vilest slaves ! Who were His enemies ? His own people, whose hopes He disappointed by a kingdom, not of this world ; the wisdom of the Greeks, to whom the Cross of Christ and the Resurrection of the Flesh^t, His Death or His victory over death, were, each in special way, “^ufoolishness ;” the pride of Empire of the Romans, whose seven centuries of conquest were bound up with their contemporaneous worship of the gods, whom they believed to be the givers of their empire of the world^x, and whom Jesus came to annihilate. Who His Friends ? Those who, He foretold, would, in the hour of His death, forsake Him. What His attractiveness ? He says, Himself, in His Death. “I, if I be lifted up from the earth, will draw all unto Me.” He was to illumine all wisdom by His certain Truth ; He was to correct all rule by a kingdom from above, which kings should obey ; He was to be the Centre of all religion, revealing the Father in Himself, with Whom, He saith, “I am One.”

And so it was. He Himself ascended to His Fa-

^q S. Matt. xi. 19 ; S. Luke vii. 34.

^r S. Matt. xi. 19.

^s Deut. xxi. 23.

^t S. Aug. in Ps. 88. in Note on

Tertullian de test. an. n. 4. p. 137. Oxf. Tr.

^u 1 Cor. i. 23.

^x See Tertull. Apol. c. 24. p. 61. Oxf. Tr.

ther. But His Name it was, which was preached; He it was, Who won the world. This was the challenge of the "unlearned and ignorant" fishermen to the rulers of the people and the elders of Israel; "y By the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, by Him doth this man stand here before you whole. Neither is there salvation through any other." In this Name the Jewish authorities straitly and repeatedly forbade the Apostles "z to preach or to teach," and were disobeyed, as against the command of God. This was the seed, which the glorious Paul scattered throughout the world, even to us. This, he says, was his office. "a It pleased God Who called me by His grace to reveal His Son in me, that I might preach Him among the heathen." This was "b his manner," his way, his mode of life. This, in his hearing before Agrippa, he stated to be the object of his life. "c Having obtained help of God, I continue unto this day, witnessing both to small and great, that Christ should suffer, that He should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." This even Festus gives as the substance of the accusations of the Jews, "d one Jesus Who was dead, Whom Paul affirmed to be alive." The sons of Scæva the Jew adjured the evil spirit "e by Jesus Whom Paul preacheth." Him he preached, as, himself alive to God through Him, living by his life in Him^f, able to do things through Christ in-

y Acts iv. 8—12. add ii. 36. "God hath made that Same Jesus, Whom ye have crucified, both Lord and Christ." z Acts iv. 18; v. 40.

a Gal. i. 15, 16.

b Acts xvii. 2.

c Ib. xxvi. 22, 23.

d Ib. xxv. 19.

e Ib. xix. 13.

f Gal. ii. 20.

strengthening^g. Him he preached, as Saviour, King, Lord, Christ, Son of God, Lord both of the dead and living^h; our Lifeⁱ; All, and in all^k; in Whom to believe, was to be saved^l; the Power of God and the Wisdom of God^m, but to us too “ⁿ Wisdom, Righteousness, Sanctification, Redemption.” He preached, not a philosophy, not even an aggregate of doctrines, but Christ; God, and for our sakes, Man; Christ Crucified. “^oI determined not to know anything among you, save Jesus Christ, and Him Crucified.” “^pThe Lord of Glory Crucified.”

Jews, Greeks, Romans, understood the issue. The Jews still render to our Lord's greatness the homage of hate, and delight in blaspheming the “^qhanged.” The heathen scoffed especially at the worship of the Crucified. “^rThe wise of this world insult us as to the Cross of Christ, and say, ‘where is your understanding, that ye worship God Crucified?’”

The world mocked, blasphemed, hated, persecuted, raged at its own impotence, marvelled to find itself becoming Christian^s, was converted, adored, loved.

I do not speak now of any evidence from the supernatural spread of the Gospel. All, endurance, hate, malice, love, faith, were superhuman, from God or Satan. It was a superhuman “^tspectacle to the world, to Angels and to men,” in which the Divine simplicity of faith captured the acutest deepest philosophy; Divine endurance overcame Satanic malice; Divine love melted human hate. I mean now to point out

^g Phil. iv. 13. ^h Rom. xiv. 9. ⁱ Col. iii. 4. ^k Ib. 11.

^l Acts xvi. 31. ^m 1 Cor. i. 24. ⁿ Ib. 30. ^o Ib. ii. 2.

^p Ib. 8. ^q See Eisenm. Entd. Judenth. or Buxt. Lex. c. 2596.

^r St. Aug. Sermon. 174. n. 3. Kortholt, c. 43. ^s Tert. Apol.

c. p. 2, 3. and references in note q. Oxf. Tr. ^t 1 Cor. iv. 9.

this only, how all evidence centered in the Person of Jesus, how He was the Sun and Centre of the preaching which won the world, the Evidence which illumined all other evidence, a Power nameless, ineffable, because deep and Divine, which attracted mankind to Itself.

For in Jesus Crucified shone forth the full attractiveness of the love of God. Love asks for love, creates love, draws it forth to Itself. The stumbling-blocks of scepticism are the nourishment of Faith. For they are the Almightyness of the love of God. Our Creator all-but became a creature, because He loved us, and to win our love; He came as near to it as He could without ceasing to be God. For the exceedingness of His love for us, our God clothed Himself with our human nature; and, in that Human Nature, He was God, Who was insulted, mocked, scourged, crucified, died^u. He drew all, because He gave Himself for all; and the “^x hiding-place of His power” was the Omnipotence of His love.

The corn-seed^y, as our Lord foretold, has multiplied. The Eleven, who met in the upper room with doors closed for fear of the Jews, became the hundred and twenty of the Day of Pentecost; the hundred and twenty have, generation after generation, become some 300 millions, and, under their Master and their God, are still conquering and to conquer. None, save Himself, can count that white-robed army of saints, who are filling the courts of Heaven, having become “^z more than conquerors, through Christ Who loved them.” And Who, when they were on earth, was the centre

^u See passages of the fathers in S. Ath. ag. Arian. Or. iv. p. 443, 4. n. h. i. Oxf. Tr. ^x Hab. iii. 4. ^y S. John xii. 24. ^z Rom. viii. 37.

of the being of these millions upon millions, their hope, their stay, their All? Who is now, in His own, their Strength in temptation, their Solace in suffering, their Friend in adversity, their Joy above all joys, their Life in death? He, the Same, my sons, to Whom, in your best times, you look; in Whom, in your inmost hearts, you believe and love; Him to Whom, if at times you have forgotten, disobeyed, nay, rebelled against Him, you have returned or hope one day to return, without Whom you dare not die.

You have come now to that great trial-point in man's life, whether you will belong to God or to yourselves, whether you will seek your happiness in "^a the glorious liberty" of choosing God for your portion, your glory, your bliss, and nothing wilfully against His blessed-making Will, or the false freedom and true slavery of being, as you may be tempted to think, your own masters, the slaves of your lower natures; whether you will have your own wisdom or the Wisdom of God. The love of Christ Crucified is the guardian alike of personal purity and of purity of faith. He Who has drawn the world unto Himself, will, one by one, if we allow Him, draw us. "^b Sweetly but mightily is the soul drawn, when with intent thought it dwells on the Passion of Jesus Crucified, His love as He hung upon the Tree, His purpose in suffering, the sharpness of His tortures, the Person of the Mediator."

Unbelief, scepticism, rationalism, doubt, float harmless around the heart which believes in Jesus and meditates on Him. Disputing might as soon rend the sun from the Heaven, as Jesus from the heart which

^a Rom. viii. 21.

^b S. Laur. Just. p. 366. col. 1.

loves Him. The doubts of others cannot trouble our knowledge, nor the blindness of others our sight. You have not to win that faith for yourselves. The power of that faith was given you, when you were "c born of water and the Spirit," and Christ, antedating reason and your own choice, made you members of Himself and children of God. You have by His mercy to retain, not to gain, faith. You will not lose it, while you lose not Him. Live as you believe, and you will not lose your faith. For faith, infused by God into the soul, is, like every other grace, in-worked into our very being; nay, as being that last grace by which the soul is united to God, holds more tenaciously than even love; and, when blended with love, only fades into sight, when God, Who by it had unveiled the knowledge of Himself to the soul, shall to the disembodied soul unveil Himself, and the Sun of righteousness Who illumines us even while hidden from us by the horizon of this earth, shall shine out full upon us, the beatific Light of eternity. Christ is the light of the world, *your* light. While you follow Him, no darkness of doubt will overtake you. He has called you "d friends." Friends understand friends; live as His friends and you will understand Him. He loved you with His whole Self. He spared Himself no suffering for love of you. For you He died; for you He lives; for you He intercedes. Therefore He said, "I, if I be lifted up from the earth, shall draw all men unto Me." By the power of the Cross, He "drew us from the horrible pit," which our sins deserved; by the constraining power of His love, He will draw you from the bitter

c S. John iii. 5.

d Ib. xv. 14, 15.

sweetness of your sins. He will lift you up above the nothingnesses of this world to the secret intercourse of His love. There, on His Cross adore Him; there, in that Atoning Death, meditate upon Him; there as you gaze upon Him, marred, tortured, blasphemed, for love of you, listen to His own words, “^eGod so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The Divine foolishness of the Cross has not, in eighteen centuries, lost its power. “^fThe foolishness of God is” still “wiser than men; and the weakness of God is stronger than men.” Heed not how men would explain away our Lord’s words, but listen to Himself, speaking in them. The words of man, save as they contain any thing of eternal truth, pass away with man. The words of Christ live because He lives, words from the Eternal Word, instinct with His Divinity, alive with His love. To you too, as you meditate on them, they will speak with a Divine force; and you too will, by His Grace, be able to say with joy, “^gWe have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

^e S. John iii. 16.^f 1 Cor. i. 25.^g S. John iv. 42.

SERMON II.

PSALM XXVII. 1.

The Lord is my Light.

THEY are great, deep-rooting, comprehensive words, which our forefathers gave us as our motto and our watchword, "Dominus illuminatio mea." They have that strange depth in their simplicity, which words of God have, the more forceful and manifold, because, in guise, so simple and so one. *The Lord is my Light.* They overlook and overpass for the time all ways and methods and media, through which light may be transmitted to the soul, and go straight to the Eternal Source of all light, and embrace it in its oneness, in God. They claim a close relation to God. They profess an entire allegiance to God. They say not merely, "God giveth me all light," (true as this is,) but "God Himself is my light." They involve the corresponding fealty to God, that, howsoever His light may come to the soul, it will admit that light, and joy in it, and be faithful in it.

The words are the more remarkable, as commended to us, on account of the large extent of study proposed

to us here. The name of an University^b carries with it the idea of an universality of study, not, of course, by each, but diffused in all. The University includes within its range, the knowledge of God, the Author of all, as He has revealed Himself unto us, and then of that all, which He has displayed before us or laid up within us ; their laws and their principles ; that concentrated world within us, our mind, our conscience, our moral and intellectual being, in itself and as bearing on our fellow men, and as exemplified in the past, or as developed and expressed in language, morals, mental philosophy, political science, law in its principles, as “copied out of the very tables of the high everlasting law” of God, and in its application ; history ; or, again, the laws and rules, on which our God made and upholds that physical creation without us, whether as exhibited in life and organization, or in the almost spiritual properties of harmony ; of number, space, time, matter, force^d. Of all and in all these, in their intricacies, their depths, their mysteries, it says, “The Lord is my light.”

The words are the keynote of a belief, the direct contradictory of that system of “non-intervention,” which, in order not to be atheistic, admits a First Cause of all created things, but would have it, (out of respect, as it gives it out, for God,) that, having once made this our beautiful world and our own intelligences, He keeps Himself apart from all lives,

^b The subject of this Sermon was suggested by its occasion, as one of the Act Sermons, in 1862. The writer was appointed by the kindness of the Vice-Chancellor, Dr. Jeune, now Bp. of Peterborough.

^c Hooker E. P. i. xvi. 2.

^d This summary of the subjects of mathematics was furnished me by my friend, Professor Donkin.

like the gods of Epicurus, in an eternal repose, and leaves His creation to the regular developement of unchanging laws, Himself no more concerned with it, than that He, once for all, drew it out of nothing and impressed those laws upon it. Men grant, in their condescension, that God made all things, or at least the rudiments of all things, once for all. It extricates them from the difficulty as to the origin of matter. But they lay it down as an axiom, that God is to be admitted as little as possible into His own creation^e. It is to lower Him, they say, that He should have to do with all the variations of our changeable selves. Undoubtedly creation was a condescension of God, or, (we need not shrink from the word,) a lowering of Himself. It is God's own word of Himself, so we may joyously repeat it; "Who is like the Lord our God, Who hath His dwelling so high and yet humbleth Himself to behold the things which are in heaven and earth." Yet He humbled Himself in act, not in Himself, since He is unchangeably the Self-same. But as, in any creation, God, without derogation from the unchangeable Unity of His Being, created things manifold through the almost boundless realms of space, bringing into being what He ever purposed to create; so, without injury to that same Unity, He upholds, directs, controls, overrules, all the multiplicity of those beings in the long course of time. I will not now occupy you with arguments as to a system, which denies our whole supernatural being. Every thing, short of that blank Atheism in which God is blotted out of His own creation, and His creation alone Is, attests the soul's

^e Westminster Review.

^f Ps. cxiii. 5.

continual abiding relation to God. Human nature itself bears witness to the continual agency of God within it; directly, as to His natural operations in the things which belong to the essential conditions of man's nature; indirectly, as to things supernatural, by that ineffaceable longing, which attests the reality of that which it longs for, since there is no craving, which has not a corresponding reality. Every error, as far as it is an error and not a simple denial of truth, bears witness to some truth above it. As man, in his very sins, desires a sort of distorted likeness of God, seeking amiss out of God what is only to be found in Him^g, so in his errors he owns some fragments of Divine truth. God made us for Himself, to find our bliss in closest union with Himself. The highest doctrines of the faith and those aspirations of man's untutored nature, which are a part of his being, unless he have spiritually cauterised it and extinguished in himself all which is akin to God, meet in this, the closeness of the relation between God and His creature, the nearness of God's continual presence to him, with him, within him. The Incarnation; the gift of God the Holy Ghost; the aids of Divine grace; Sacraments; the voice of conscience, serene, clear, distinct, until tampered with, and the inextinguishable deathless gnawings of remorse, which man would efface, but, by God's ordinance, cannot; God's all-embracing, large, minute, Providence; His Omnipresence, in which we live, move, are^h; His penetrating, encircling Being, through which, present every where in His creation, yet unmingled with anything, He in-

^g See St. August. Conf. i. n. 13, 14. pp. 25, 6. Oxf. Tr.

^h Acts xvii. 28.

timately pervades all, inflows into all, sustains all, is Himself the Life of all which lives, supplies our strength, empowers our minds, enlightens our spirits, kindles our souls into love of Himself,—all, natural and supernatural, are harmonious parts of one great whole; all, in the several degrees of His mercy, are acts and expressions of that love, by which our Creator would bind us to Himself.

All but that blank Atheism, which simply denies, so that out of its nothingness nothing can comeⁱ, which constructs nothing, but makes one universal blot, bears witness to our intimate ever-present relation to God. Atheism itself cannot stir one foot out of its negations, but forthwith it impinges unconsciously upon some intimate connection with God. Even that strange form of Atheism, which would make to itself a god out of past, present, future, humanity^k, while it means to deify itself, what does it but own one continuous, eternal, all-pervading, intelligent, self-existing Life, which alone gives oneness to the manifoldness of human existence, present to each, animating each? It denies the personality of God, but it, so far, bears witness to His presence with the soul. It cannot conceive of the soul, as independent of God.

Pantheism, strictly, denies its own personality, but asserts emphatically the Presence of God within the human being. Man's consciousness of his God, in Whose Image he was made, bursts forth uncontrollably from the bonds of his false systems. Insanity itself, it is said, never wholly destroys the consciousness of the *I*; man's personal being, apart from all which

ⁱ Its own maxim, "ex nihilo nihil fit."

^k Comte.

he may imagine of himself. Pantheism were an insatiation of pride, thinking God's poor creature to be a part of God, or degrading God into impersonal life. But that more spiritual Pantheism, which isolated itself from all sensible nature, lost itself out of sight, extinguished its desires, in order to be absorbed into God, phrenzy as it was, owned, in its phrenzy, that it came forth from God, and that God was its end and the creature's home. "The object of the Buddhists," Dr Mill¹ sums up, "appears the same as that to which the whole Gentile world bears witness as longed for; the deliverance from the bondage of mere physical or sensual existence and reunion of the soul to God."

Even Polytheism, degraded, brutalised as it was, bore witness to the longing of man to behold his God. Marvellous images had it of that seeming wondrous inversion of the relation of the Creator and the creature, that God makes His Omnipotence the servant of our wants.

That false mysticism which, short of Pantheism, yet sought, not union, but unity with its God, which hoped, contemplating Him, to be absorbed into Him, mistook, of course, both itself and God, yet was it a perverted form of the inmost desire of man's nature, to dwell in God and that God should dwell in him.

The doctrine of the soul's transmigration had even more of truth involved in its error; for it implies, not only that it was a penalty to be kept away from God, that the longing and reward of the souls of the good was to "fly forth swiftly to God," but that, (how-

¹ Mill on the Pantheistic Theory, end.

ever inadequate and inconsistent the Heathen's notion must be of God,) the good only could behold Him.

What was, what is, all prayer, as it rose or rises up among the Heathen world, amidst its distresses or needs, but the soul, owning its own special relation to God or to its gods; that it was individually the object of Divine care and Providence; that its God, "^mWhom it ignorantly worshipped," left it not out of sight; that He ruled, not by any mere course of nature or by fixed unregulated laws, independent of Himself save in their origin, but acted with a single reference to each single soul? What though what it asked for, was most often some mere natural gift or wantⁿ, (now too, prayer is far more frequent than thanksgiving,) in these too the prayer acknowledged the creature's intimate dependence upon God. The heathen in the ante-historic times of Homer still retained the memory that the Providence of God was over nations^o and each individual in them, even in lesser things^p; that God not only bestowed on each their bodily and mental gifts^q, once for all, but Himself continually supplied them at the moment when they were needed^r; that counsel and even moral courage came from Him^r; that He supplied thoughts and even words^s; that He gave and took away under-

^m Acts xvii. 23. ⁿ Nagelsbach quotes as instances of praise, Il. a. 472; of thanksgiving, Il. η. 298, Od. v. 256 sqq. Il. κ. 462 sqq. Homer. Theol. v. 11. p. 185 sqq. on specific prayers ib. pp. 186, 7 sqq.

^o See in Nagelsbach, Ib. i. 28. sqq. pp. 45-52. ^p Ib. § 34-42. pp. 55-65. ^q Ib. § 33. p. 54. ^r Ib. § 43. p. 65. N. cites especially Hector's prayer for his young son, Il. ζ. 476 sqq. as one for gifts, not for a special occasion only. p. 186. ^s Ib. § 44. pp. 65, 6.

standing^t. "With God^u," i. e. "with the help of God," "it was, or shall be, spoken or done," is a confession of God's cooperation in our words and acts, found largely beyond the limits of revelation. Its profane use by one heathen^x, in mock solemnity, attests the more its vitality in other hearts. And, in historic times, how did that almost prophet of Heathenism own a continual conscious guidance of a Divine Presence, restraining or permitting his acts^y! He taught, in no pantheistic sense, that the soul of man partook of God! An early Christian father,

^t Ib. § 45-47. pp. 66-70.

^u *ὁν θεῶ δ' ἐρήσεται.*

Tertullian remarks on the reference to the One God, by the use of the singular. "It nameth God by this name only, because the proper name of the true God. 'Great God,' 'Good God,' and 'which God grant,' are words in every mouth." Apol. i. 17. See Plat. Prot. c. 8. Theat. c. 7. Legg. ix. 4, and other references, Ib. n. z. and Liddell and Scott, Lex. v. *ὁν*. ed. 5. Lobeck on Soph. Aj. 779. quotes *ὁν Θεῶ* and *ὁν θεοῖς*. ed. 2. ^x Aristoph. Plut.

115. from Eur. Med. 624. ^y Socrates. The fullest statements are just before his death. "It may seem to you strange, that privately I go about advising and busying myself, but publicly I do not venture to go up into your assembly, and counsel the city. The reason is this, which you have often heard me say, that there is something divine and daimonion, which Melitus has inscribed in the accusation in mockery. But with me this began as a boy, a certain voice coming, which, when it comes, always turns me from what I am about to do, impels me never." Apol. c. 19. "The wonted mantic of the daimonion in all former times was very constant, and opposed me in little things, if I were about to do amiss. But now, as ye too see, these things have befallen me, which might be, and are thought, the extremest ills. But neither when I set out from home in the morning, did the token from the divinity oppose me, nor when I ascended here to the court, nor during my speech, as I was going to say any thing. But in other discourses it often stopped me in the middle, while speaking. But now as to this transaction it opposed me neither in word or deed." c. 31. See also Phædr. c. 20. "When I was about to cross the river, the daimonion and my wonted sign came, (which checks me on each

speaking of the contradictions of Heathenism, says that it had countless such sayings as these; “^z No city, no mortal, received virtue without the gods: God is the all-counsellor.” “Nought, nought is there to man without God.” “By Divine aid, men become good and wise.” And later yet, when philosophy decayed, the soul, taught by God alone, bore witness, in its untutored language, that God is good, doeth good, seeth, ruleth, giveth, judgeth, repayeth all things^a! Truly the gleams of light which yet lingered in the shades of Heathenism were bright day, as compared with the darkness which men gather round themselves amid the light of the Gospel. The heathenism, which most rivalled this century in thinking chiefly of this world and the things of this world, still had possession of that great mystery of God’s ever-present working in nature and in the body and mind of man. They knew not their relation to Him as their Creator, but they somehow knew, that “^b we are also His offspring;” that “^c the gods from above do good to us, from above give us light;” that God or the gods never parted with us out of their care.

Specifically, too, Heathenism ascribed to its Deity or deities, the arts and sciences necessary to life, agriculture, medicine, law: the soul of the poet, they thought, was inspired: from their deities came music with its wondrous power over the soul of man, the occasion,) and I seemed to hear forthwith a voice, not allowing me to go, until I purify myself as having done amiss to the deity.” Theæt. c. 7. “The daimonion which comes to me hinders me from holding intercourse with some, with others it permits.” In the de Rep. vi. 10. he speaks of it as “having perhaps befallen no one before.” See further on Tert. Apol. c. 22. n. x. p. 53. Oxf. Tr.

^z Theoph. ad Autol. ii. 8. ^a See above, p. 8. ^b Acts xvii. 28.

^c Xen. Symp. vi. 7.

echo, as it were, of the harmony of all creation. Wonderful and varied confessions from the inherent Christianity of the soul, the “^aanima naturaliter Christiana.” It saw, amid its darkness, gleams of that great truth, that He “^eenlighteneth every man that cometh into this world.”

Human nature, even apart from God’s word, still bears witness to the fact, that human as well as Divine wisdom comes to us, continually supplied by God. Look at that, in which man most boasts himself, to which God seems so to have entrusted His own intuition, that we are wont to call it “creative;” Genius. There is nothing human, in which man is so borne out of himself, which is so little dependent on himself, in which he can give so little account of himself, in which the highest activity and passivity of the soul are so blended, as in the conceptions, inventions, combinations, discoveries, of Genius. Not like our ordinary ways of slowly working out a result, in which we step by step track out our way. Genius sees, creates, elicits, by an instantaneous flash. The mind moves and is moved; darts forth, yet not by an act of its own will; it sees, because it is given to it to see. That wonderful instinct, which was as certain of the existence of an unknown continent as if it saw it; that flash which, in one moment, revealed to Newton’s mind the principle which holds united those countless orbs,—faint image of the attractiveness by which God Himself is the centre of His spiritual creation,—these and other sudden intuitions, which anticipate, but are confirmed by, the subsequent observations of facts, man cannot explain them; they look

^a Tert. Apol. c. 17. See his works p. 40. Oxf. Tr. ^e S. John i. 9.

like inspirations of the Creator revealing to His creature mysteries of His creation. Even in the lesser degrees of ordinary men, if they have a keener thought, a more glowing word, if words or conceptions throng upon the soul, they are conscious that it "comes to them," as they would say, i. e. it is not of their own power or will, but it is given to them. They are borne beyond themselves. Take again that sad counterpart of truths of God's creation revealed to genius; see it, (as it often is,) as keen, as bright, yet flashing and disappearing like a meteor; prodigal of its brilliancy, marvelled at and perishing; wasting its intellectual life in chasing after shadows, paradoxes, erratic theories, because itself never learnt, perhaps it unlearnt, to roll around its centre, God,—what account can be given, why one revealed, the other missed the truth? I speak not of the opinions of contemporaries, but of the abiding solid judgments of mankind. There is no account of it, save that, in natural knowledge too, God, the Author of truth, guided the soul which sought Him, abandoned the soul which rebelled against Him. And the truth, which it missed, lay often all the while so near; the error had to be sought with so much pains. As when of late, the perception of the marvellous oneness, stamped on all creation amid its manifold diversities, was, by a transparent paralogism of "*non causa pro causa*," made an argument, not of the oneness of the Mind which called all into being, but of a *successive* natural developement in time^e, so that the soul of man with its magnificent capacities, and, above all, its power of conceiving, beholding, loving God, should

^e Darwin's theory.

be the developement of that poor creature, the nearest picture of its decay, when disobeying its reason and its God.

Nor is it, of course, only or chiefly in intellect, even apart from the whole region of grace, that the agency of God shews itself. We admire that power, whereby God regulates those glorious orbs, so that all should be attracted to the centre of their system. We doubt not of the law, when we see its workings. Whence then that universal drawing among the sons of men, which, however their knowledge may err, must seek and choose "the beautiful and good?" And yet what it seeks, it nowhere finds in this world. And so it seeks on and on unceasingly throughout all its being here below, and, by its restlessness, owns that it has not found. Who, of all those many millions of mankind, ever succeeded in finding rest out of God? "fThou madest us for Thee, and therefore our heart must needs be restless until it repose in Thee." God evidences His working alike in that one universal drawing, that varied restlessness until it have found, that as universal rest, when it has found, God.

The natural and the supernatural, nature and grace, the ever-present creation of God's creatures involved in their continuous preservation, and that superadded beneficence whereby God bestows upon us continually what is beyond the exigencies and powers of nature, to prepare us for our supernatural end, Himself; the perpetual concurrence of God's upholding power in conformity to our natural being, whereby He sustains and supplies every power of thought, the strength of our frames, the clearness of our under-

^f S. Aug. Conf. beg.

standings, or the tender forceful might of our affections, and that supernatural presence of Divine grace, forecoming, accompanying, perfecting, illumining, sanctifying, uniting, whereby He lifts the soul above nature, makes it, Scripture says, “^s partaker of His Divine nature,” and, by the light of faith here, fits us for that supernatural vision of Himself, *as He Is*, by the light of glory, which shall be the shoreless Ocean of eternal bliss—these two systems do not contradict, they are co-ordinate with one another. Infinitely different indeed they are in their ends, but alike in God’s workings; in that in both He continually upholds the powers which, of His free goodness, He gave; in both He maintains them, not afar off but encircling us in the Bosom of His Being; in both He respects the liberty of His creature, and would, for His own free love, concentrated infinitely on each rational creature which He has made, have, in return, that creature’s free, unconstrained love. In Him, by nature, “we live and move and are;” we exist within God, not confused with Him (which were Pantheism) but because space is no other than the product of His Immensity; and, in turn, by His Omnipresence, He exists in us, He penetrates our bodies and our souls, is present within them, giving them by His Presence life and support and motion. And yet more in that Divine order of grace, which, being above nature, is in harmony with nature. As we were created, so we were re-created. That first act, whereby we are admitted into our supernatural life, is, like that beginning of our natural life, called “a birth,” a birth of God. But as, since our natural birth, we have been continually kept in being through God’s

appointed means, yet still by Himself maintaining our life through those His created means, so, through spiritual means, has He, ever since our supernatural birth of Him, Himself maintained, enlarged, revived (if need were), intensified, our supernatural life. Such at least, was His plan and purpose of love towards us; if it has been otherwise, the fault has been our's alone. Drawings, inspirations, warnings, checks, stirrings, severity, chastisements, and His merciful Eye upon us amid them, hopes, fears, restorations, forgiveness again and again, Sacraments—we know of ourselves, what each Christian knows from revelation, that he has been as tenderly cared for by Almighty Love, as if there had been in all creation no other objects of that love, than his own miserable worthless self. “^h Who loved me, and gave Himself for me.”

This is part of the peculiar attractiveness of the Old Testament, that God lifts the veil and shews His continual relation to His creatures.

Apart from His supernatural workings, it exhibits God in His manifold ways of acting to us, collectively or individually, in the ordinary doings of His Providence. It lifts up the veil, and where we see only varieties of seasons or of accidents of temperature, or forms of disease, or inward voices of conscience, we behold God. The New Testament, althought it opens to us clearly, what before was only hinted, and shews us in act that intensity of condescending love of God Incarnate, which the Old did but promise, is limited to the space of a few tens of years. The Old exhibits to us that love during thousands of years, seeking

^h Gal. ii. 20.

man with the rich fertility of the resources of Omnipotence, striving to gain access to the heart of man, adapting Himself, so to speak, to his various conditions, overruling world-empires or guiding the simplest soul, present amid, and providing for, the poor necessities of peasant life, or giving wisdom to the boy-king whose name became through the wide East a proverb for wisdom; expending, year by year, the prodigality of His love and His entreaties to gain His creatures' love; chastening, as a new aspect of love, and never abandoning unless consciously and perseveringly abandoned.

With God to be is to act. His eternal existence is one unchanging, perfect, infinite action within Himself in all-perfect rest. The mystery of the All-Holy Trinity reveals to us, not, of course, the *mode* of any acting of God in that “^hsublimity of an ever-present eternity”, but it does reveal to us, what the doctrine of the Unity alone did not supply, that which alone can be the adequate operation of Infinity, within Itself. Formed as we are in His Image, God hath chosen our poor human words to express by our mystery of re-production the transcendent mystery, (which we hope by His mercy soon to behold,) of His own Being, the Father Who is Infinite Love, ever continually pouring His Whole Being into the Son Who is Love, and the Holy Ghost, the Bond of Both, from Both proceeding, in Both abiding, by an entire and inmost Presence.

And when, Himself unchanging, God did that, which it ever lay in His counsel to do, “broke the silence of Heaven,” created time, and those myriads

^h S. Aug. Conf. xi. n. 16.

of glorious orbs of light, and those, probably, yet more varied intelligences, who should freely, of their own choice, love Him, being first loved by Him, and should find their bliss in that (wondrous condescension of our God!) mutual love, then began, at once and together, that two-fold yet like system of the natural and supernatural communications of Himself. By the natural, He gave to the heavenly intelligences and to man, of His free love, whatever belonged to the perfection and integrity of the nature of each individual, as He had created it; by the supernatural, He, by the super-erogation of His love, created both angels and man in a state of grace, and they had from God that intimate Presence of God, whereby they could tend to, choose, love, and, in all eternity, behold God.

Never were these systems separated; and, when man fell, then came at once the promise of that yet intenser fulness of the supernatural, whereby, not with a oneness of nature, (in which way God only could dwell in God, the Three Blessed Persons in Themselves) but with a Personal union, God willed that, in the Person of the Son, man should be eternally united with God. Jesus Christ, God and Man, is Himself, the Cause, the Pattern, the End of the supernatural life of man; the Cause, in that the merits of Christ are the source of all grace to us, and from Him it flows to us; the Model, for He received all, that it might pass to us, and “ⁱthat mind might be formed” in the members “which was also in Christ” our Head; the End, for, as the glory of God is the end of all Creation, so all the graces of the Redeemed are to the praise of the glory of Christ.

ⁱ Phil. ii. 5.

Those wonders, which to some men seem such mighty interventions of God as to pass belief, the miracles of wisdom and power entrusted to man, are not out of, but in, the supernatural order of Divine grace; yet, although necessary to us as channels of a Divine conviction, they sink into nothing, as compared with that end, in which they are instruments, the presence of God in the soul, the recreation in the Divine image, the "participation," Scripture says, "of the Divine nature;" and this too is but the threshold of the overwhelming greatness of the goodness of the life to come, by His own light to "ⁱ see Him as He Is."

And what God has done for all, He has done for each single soul. It is a simple question, Whence was thy soul? But the answer dissipates for each of us all those assumptions of one primordial creation, after which God is to have left His creatures to those hard, loveless, inanimate laws. Of course, the soul came from God. But when then? Thou wilt hardly go back to that dream of Origen, that souls too were made, once for all, at the beginning and were kept by God in a disembodied state, these thousands of years, until in His time the body should by His natural laws be formed for them; or to that old error, that soul is formed from soul, as body from body. But then, by that continual operation of which our Lord speaketh, "^k My Father worketh hitherto and I work," and Zechariah^l, "Who formeth the spirit of man within him," He, at thy conception, chose thy individual soul and created it for Himself. Thenceforth all His doings are individual to thee, the single special acts and tokens and instruments of His love. God wills

ⁱ S. John iii. 2.^k S. John v. 17.^l xii. 1.

not to make us fit for Heaven any how, but He will make us His own by that closest union within us, of which we are capable. How marvellous seems it in that glorious Apostle of to-day^m! He saw, Whom we often perhaps long that we could have seen, "God manifest in the flesh." He, as St. John says, "heard, saw with his eyes, looked upon, and his hands handled the Word of life, which was from the beginning:" he heard those words such as "man never spake;" he saw "those deeds" which "none could do except God were with him;" he saw doubtless and felt that unspeakable awfulness of His Presence, whereat the guards fell back to the ground: he was hourly present with the Revealer of the Father; he beheld Him Man, and He believed Him God. Yet God willed not that he should know that truth, the unshakeable foundation of the Church, the ground of our hopes and our exceeding bliss, by any act of his own, nor even by means of the Divine teaching of Jesus. God chose that nearer way of love, that way, by which He will make thine also by inward conviction all which He reveals without. Then too, when the Divine Teacher stood without by him, God willed to teach His Apostle, within, the Divine Nature of that Teacher. "Blessed art thou; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." Blessed was he, for that individual teaching of God within his soul was a token the more of the personal love of God for him. Blessed was he, for God had spoken, and he had hearkened and believed. And what Jesus said to St. Peter, He says to each one of us; "if any man will do the Will of God, he shall know of the doctrine, whether

^m Preached on St. Peter's Day.

it be of God." If we love God, we shall know Him ; for He Who gave us the love which we received, will reveal Himself to our souls.

O how boundless the thought of this individual love of God ! The word of God teaches it us. The very idea of God involves it. It were an idolatrous thought of God, making the Infinite like to finite man, if we thought of Him as divided or distracted among the multiplicity of human things. God is One, and beholdeth all things, doth all things, indivisibly : but then He cares for, loves each with an individual love.

This is what the human heart so craves for, an undivided love, a love which it shall have all its own. This is what God gives us. All the spiritual gifts or helps which God gives us are indivisibly ours. He gives objectively the same Gifts, because He has nothing better which He could give us. He gives them us in common, as members of the Body of Christ, to bind us the more to one another. But what He gives to all, He gives indivisibly to each. The indwelling of God the Holy Ghost and the participation of Christ are the unity of the whole body of Christ, the Church ; but singly you were made in Baptism, a member of Christ ; singly you have that special relation to Christ ; singly, in the Holy Eucharist, by that miracle of His love, you "eat the Flesh (He says) of the Son of Man, and drink His Blood ; you dwell in Christ and Christ in you ; are one with Christ and Christ with you." Singly you belong to Christ, and have that whole indivisible love of Christ, yea, of the All-Holy Trinity. God loves, with the whole Power of His Infinite love, all who do not finally shut out His love, yea, He loves thee with His whole Being ; for God is Love.

And this was in all eternity; this will be, but for thine own fault, in all eternity. For God changeth not. In all eternity He beheld unchangeably all which He would do. In all eternity, then, He beheld thee. In all eternity He willed to create thee, out of His pure love, the object of His boundless love; in all eternity, He (we may boldly say, since Scripture says it) "delighted" to behold thee, such as, by His supernatural grace, He willed to make thee; He saw that place in His beatific Presence, which, amid that countless host of blessed spirits, He created for thee, the object of His endless love. O that boundless love of the unbounded God, unfolding endlessly to all which behold Him, yet which the highest intelligence which God could create, (since it must be a creature still,) could not only not fathom, although, in all that immeasurable eternity, God should ever continually disclose more of that love, but in all eternity would be no nearer than at the beginning. For it is Infinite; and the finite can never come nearer to exhaust the Infinite.

Now, in this life, is the time of growth in the capacity for receiving that boundless love of God. God makes every common thing serve, if thou wilt, to enlarge that capacity of bliss in His love. Not a prayer, not an act of faithfulness in your calling, not a self-denying act, or kind word or deed, done out of love for Himself; not an act of study done purely for His love; not a weariness or painfulness endured patiently; not a duty performed; not a temptation resisted; but it enlarges the whole soul for the endless capacity of the love of God, and of God.

O when we come to see God, what wasted hours

or years they will seem, in which we sought for any thing out of God. Though we could have, not the small objects which we can at most grasp at, not the kingdoms of the world only and the glory of them, but all intelligence, all learning, all praise, all love, except the understanding, the praise, the love of God, what ashes were it! "I would rather," said oneⁿ, whose acute intelligence and learning more than two centuries have admired, "I would rather lose all my learning than one quarter of an hour of prayer." Yet even this is not our choice. With God, or without God! With God nothing is lost, but is transfigured, intensified, beatified, commuted for the Infinite love of the Infinite God; without God, all gain is endless unsufferable loss.

ⁿ Suarez.

SERMON III.

2 St. Pet. i. 18, 19.

This voice which came from heaven we heard, when we were with Him in the holy mount; we have also a more sure word of prophecy, (lit. "and we have yet firmer the prophetic word," καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον) whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

It is plain that St. Peter is speaking of what he himself heard and saw, when he was with Jesus in the Mount, holy, in his memory, by the Transfiguration of his Lord. "We did not," he says, "follow cunningly devised fables, when we made known to you the Power and Coming of our Lord Jesus Christ, but having been admitted to be eye-witnesses of the mysteries ^a of His Majesty. For He received from God the Father honour and glory,"—"honour," in the voice which spake to Him; "glory," in the light which shone from Him;—"when such a voice was borne unto Him from the excellent glory, This is My beloved Son, in Whom I am well pleased; And this Voice we heard." St. Peter then was, at this

^a ἐπόπται γενηθέντες.

time of which he speaks, witness to a two-fold miracle. He had seen the Divine Majesty of our Lord, transfiguring and illumining, with superhuman radiancy, the veil of His Flesh. He had heard a Divine Voice, a Voice which he knew to come from God the Father, proclaiming the Eternal Sonship of Jesus. These were eminent grounds of his own knowledge, that what he made known to them of the Power and Coming of our Lord Jesus Christ was no fable, but most certain truth. Absolute certainty can, of course, have no degrees. When we speak of "moral certainty," we mean something short of it, a certainty less than that of what we see with our eyes, or have proved to us by mathematics. What St. Peter made known to us, he had seen with his own eyes and had heard with his own ears. He joins himself in, (as is the Apostles' wont for love's sake,) with those to whom he writes, "And we have yet firmer the word of prophecy." He makes himself one with them, as all are one in Christ, although not to himself, but to those to whom he wrote and to us, there was something firmer, than what *he* had so seen and heard, "the Prophetic word." "He does not say better, or truer," says St. Augustine^a, "but more certain;" not more certain in itself, but more *reliable*^b, that, on which we could rest with greater confidence. He, the great Apostle to whom the "keys of the kingdom of heaven" had first been given; he, on whose confession of Himself, God and Man, our Lord had said, "I will build my Church;" he, with St. James and St. John, the chosen witness of our Lord's glory above the other Apostles; he, by whose mouth the

^a Serm. 43. n. 5.

^b βεβαιώτερον.

Holy Ghost spake, and at whose preaching Jews and Gentiles were first converted to the faith in Christ, tells us that there is something "firmer" to us than his own spoken word, than his own witness of the miracles which he had seen with his own eyes,—“The Prophetic word.”

And this itself had, in one respect, only a temporary office: “unto which,” he proceeds, “ye do well that ye take heed,” apply^e your mind, “as to a light,” or candle^d, “shining in a dark,” a squalid, gloomy^e “place, until day shall dawn,” flashing through and irradiating^f the darkness of the night, “and the day-star shall rise in your hearts.”

The object of all was the kindling of the light of faith in the soul. St. Peter is not speaking of light in the world to come, of light, such as that will be, of which the Psalmist speaks, “^gIn Thy light shall we see light,” the light of the beatific vision, when we shall “^hsee God, as He is,” “face to face,” and “ⁱshall know, even as we are known.” St. Peter is comparing two states of man in this life, not this life with the world to come. The Christian’s life is not described as that dreary path, which men would make it, in which he is to grope his way, doubting, unsteady, stumbling. “Darkness^k,” the Apostle says, “is past, and the true light now shineth.” “^lYe were sometimes darkness,” says St. Paul, “but now are ye light in the Lord.” “^mYe are all the children of the light, the children of the day.” “ⁿGod, Who com-

^c προσέχοντες ^d λύχνω ^e ἐν ἀνυχμῶ τῷ τῷ

^f ἕως οὗ ἡμέρα διανγάζῃ. ^g Ps. xxxvi. 9. ^h 1 John iii. 2.

ⁱ 1 Cor. xiii. 12. ^k 1 John ii. 8. ^l Eph. v. 8.

^m 1 Thess. v. 5. ⁿ 2 Cor. iv. 6.

manded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And St. Peter himself had said, "°that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." Here too, he says not merely, "until day dawn," but, "until the day-star arise in your hearts." The heart is the seat of this exceeding light, of which he speaks. And the dawn of that light is an end in itself. There is, so far, nothing beyond it in this life, nothing left but to retain it. Before there was "a lamp" to watch, to follow, to take heed to; a light without us, as St. John Baptist "ªwas a burning and shining light," to guide men to Christ; but still without us, not within us, enough to guide us, but "ªamid encircling gloom." And then, in contrast with this gloom, we have the bright effulgence of the day, "ªDay creative of the day" within; Christ shining on the soul, "making thought and sense Divine;" and all is light.

This is not the order which some of us would have expected. Miracles of Divine power are more startling, more instantaneous in their operation, than the miracle of Divine knowledge. They flash upon us;

° 1 Pet. ii. 9.

ª S. John v. 35.

ª Lyra Apostolica.

ª "Of the Father Effluence bright,

Out of Light evolving light,

Light of light, unfailing Ray,

Day creative of the day;

Truest Sun, upon us flow,

With Thy calm perpetual glow,

In the Spirit's still sunshine

Making thought and sense Divine." Dr. Newman's translation of the hymn "Splendor Paternæ gloriæ."

they awe, they bespeak the Presence of God. As we throw ourselves back among those who witnessed them, we feel ourselves in the Presence of an invisible awful Power, mighty alike to save or to destroy; nay, not in His Presence only, but in His Hands, to do with us as He Wills. Fear is probably almost inseparable from every manifestation of Divine power. For we are guilty creatures, and He is our God. Hence great fear followed, at times, even upon our Lord's miracles of love^s. And since awe of God awakens the soul and drives it to God, therefore perhaps has He chosen for His immediate and first manifestation of Himself, miracles of Divine power, which are also miracles of love.

Yet miracles, not seen by us, but coming to us by report, so far as they are only miracles, appeal less directly to us. Those indeed which are bound up with the Person of our Lord and His truth, such as the miracle of His Resurrection, are not miracles only. We are not then in the region of mere evidence. They are filled with His light and truth. They speak to us directly of Him, and He speaks to us in them. Jesus speaks to us in His acts as in His words; and the heart which loves knows His Voice in both, as the hearts of the disciples burned in them, when He spake to them by the way^t. The Resurrection of our Lord is at once the fulfilment of prophecy in the Old Testament and of His own, the declaration of His Eternal Sonship, the seal of His Ministry, the glorifying of His Humanity, the assurance of our justifi-

^s S. Mark iv. 41; v. 15, 33; S. Luke viii. 25; v. 8, 10.

^t S. Luke xxiv. 32.

cation, the earnest to us of our eternal life, the cause of our resurrection.

But the miracles, which have not that overpowering evidence, which have not that central place in the Gospel, do not appeal so directly to us as the grounds of our faith. For the most part, I think, we believe those other miracles, because we believe the Gospel, not, the Gospel because we believe those miracles. "The voice from heaven," says St. Augustine, "whereby the believing may be admonished; the prophetic word, whereby the unbelieving may be convinced."

Mark well the thoughtful father's careful distinction. He does not say that the office, nay, not even that the force of evidence, of such miracles has ceased. Not their evidence, but their place, as evidence, is changed. It may be that miracles are, by a higher law of God, the necessary accompaniment of that Presence with His creatures, wherein He reveals Himself. His supernatural laws have, of course, their own order and harmony, just as much as those natural laws, which men so idolise, because they serve, and do not interfere with, themselves. For what men call "laws of nature" are, to those who truly believe in God, laws, not *of* but *on* nature; ways,—it may be uniform ways,—of the working of the Creator. And His supernatural ways of working, flowing forth, as they must, from His own Being, must have the same reason for them, and must have their groundwork in that same Divine Wisdom, uniform amid its apparent multiformity, as His workings in nature. As to those natural work-

ings also, we believe that He acts by an uniform Wisdom, even when we know not either the nature or the objects of His creation, nor can trace its regularity. It is a great principle of modern science, that all things, which seem most exempt from known law, obey some unknown rule ;—in Christian language, the Will of their Creator. Men believe this of those heavenly visitants^x, which, passing from space beyond all thought to other boundless space, each around a centre of its own, at a distance scarce distinguishable

^x Prof. Donkin has kindly furnished me with the following statement as to comets. “About three or four comets on the average are seen every year. Their paths, in the great majority of cases, cannot be distinguished from *parabolas*; or to speak more accurately, that part of the path which we can trace by observation, is too short to enable us to distinguish it from part of a parabolic path.”

“That the path of any comet is *exactly* parabolic, is not likely. For if it were so, the smallest perturbation (from the attraction of other bodies than the sun) would change it into a path either slightly elliptic or slightly hyperbolic.”

“A slightly elliptic path (i. e. a very elongated ellipse) would belong to a comet of very long period. A path ever so slightly hyperbolic would belong to a comet which could not visit the sun again unless its path were altered. An exactly parabolic path might be considered as an infinitely elongated ellipse, and would belong to a comet of *infinite* period, which is the same thing as saying that it would never return.”

“Out of several hundred (I think about 300 but I am not sure of the number) registered comets, it is said that about forty have appeared to have distinctly elliptic orbits, and out of these forty, four are absolutely known to be elliptic (in other words periodic) because they have been seen more than once.” “It is also said that about seven have shown traces more or less decided of a hyperbolic path.”

“Of the rest we can only say that, if they are periodic, their period is very long.

“Of the constitution of comets we know next to nothing. It appears certain that their *masses* are very small. (It has even been

from infinity, just flash for a few days or weeks upon our sight, and then retire, to be seen no more, while this our earth shall last, instruments of unknown ends in space unknown.

So also, when we rise above this material world to our spiritual being, and believe that we stand in relation to God Who made us, we must believe that all things which appertain to that relation, even those heavenly visitants, the miracles of His power and love, are ordered by His laws; only by laws, finer, more delicate, less cognisable by us, because the soul and its operations are finer and less calculable, spirit and the workings of free-will are more delicate and more subtle far, than the finest combinations of what is simply material. God has Himself, in many respects, revealed to us rules of that His supernatural way of working. Thoughtful men, conversant with man's spiritual life, and observant of God's dealings with man, have seen manifold laws of God in His Divine work with the souls of men. True, there is one power at work there, the most inscrutable of all, baffling all calculation, dispensing with all law, superseding, as far as we know, all even Divine rules, the superabundant, resourceful, almost exhaustless, prodigality of Infinite Love. But as, in things of nature and this material world, we are solidly assured, from the known harmony of things, whereof God has disclosed the laws to us, that those things also, whereof thought that some of them do not weigh more than a few ounces.) And it is highly probable that no part of them is solid."

"I do not think I ever saw so much as a plausible conjecture as to the use of comets. I am quite certain that I never saw one worth remembering."

we discern not the rules or the end, are regulated by that same Infinite Wisdom which ordered the things we know;—so, since spiritual things are, so far as man can discern, guided and governed by Divine laws, we should be equally certain that those things which seem or which are exceptional, those occasional radiations of Divine Wisdom and Love, have their rule also. It may be one of those supernatural laws, that God discloses by words of power His special Presence with His creatures. It may be unfitting, that it should be otherwise. Miracles are flashes, as it were, from His unseen glory; coruscations from “^ythe light which no man hath seen or can see.” As Jesus said, “^zMy words shall not pass away,” so neither do His works. Both are instinct with His Divinity. His Deity shines through His works, as through His words. They have their force still on the believer’s soul. They are not mere moral lessons, ways of His acting, part of the array of His beneficence and of His love. Since they have been, they are inseparable from Himself. God, if He had not wrought them for us, would have been to us other than He is.

It is not, then, in disparagement of God’s past miracles, even as to us who have not seen them, that St. Peter says that the “word of prophecy” is firmer to us. It is part of the condescension of our God towards us. The miracles we did not see. Prophecy is a miracle which, if we will, our own eyes may see, our hands may handle; it passes not away, but abides with us; it patiently awaits our searching. It requires, not learning, but simplicity. It invites us to

^y 1 Tim. vi. 16.

^z S. Matt. xxiv. 35.

survey it, as a whole. Unanalysed, unreflected on, it sweeps over the attuned soul, and transports it with its heavenly harmony. It offers itself for us, if we will, to dissect it, line by line, and word by word. It lets us scrutinise, compare, weigh, analyse it. It bears even with man's dishonesty. They may lop and hew its limbs, if they dare; they may dislocate it, as they did Him, its Author, of Whom it speaks, when, on the Cross, "^aall His bones were out of joint." They may bear false witness against it, as men did against Himself, that these or those prophetic words had not their fulfilment. Distort, misrepresent, explain away, misinterpret details, as they will, they cannot reach its life and its Divinity. It survives and triumphs still. Its guardians and witnesses have been, and are, the deadliest enemies and blasphemers of Christ and of His Gospel. Embalmed by a superhuman faith for that spiritual resurrection, the conversion which St. Paul prophesies at the end^b, the Jewish nation is preserved in that living death, keepers and authenticators of that Holy Writ, which foretells of Him Whom they look for as to come, Whom they reject as come. "The elder," says St. Augustine^c, "serves the younger; they are, as it were, our servants to bear the volumes for us, which we study. With them are the law and the prophets, in which law and in which prophets Christ is preached. When we deal with the Heathen, and shew that *that* now cometh to pass in the Church of Christ, which was foretold of the Name of Christ, of the Head and of the Body of Christ, lest they should think that we feigned those predictions, and, from the things which

^a Ps. xxii. 14.^b Rom. xi. 26.^c in Ps. xl. n. 14.

have happened, have written of them as yet to be, we produce the volumes of the Jews. The Jews are our enemies; out of an enemy's volumes the adversary is convicted. The Lord then hath distributed all things, ordered all things, for our salvation. He foretold things, ere we were; He hath fulfilled them in this our time; and what He hath not yet fulfilled, He will fulfil hereafter!" The enemies of Christ attest that it was written; we see with our own eyes, that it is fulfilled.

"Because we were not there, and did not then hear that voice from heaven," says St. Augustine^d, "Peter himself saith to us, 'And we have more sure the prophetic word.' For our Lord Jesus Christ, foreseeing that there would be some ungodly men, who would blaspheme His miracles, ascribing them to magical arts, sent the prophets before Him. If He was a magician, and by magical arts effected, that, though dead, He should be worshipped, was He a magician, before He was born?" "The prophets *were*, not only before that voice was uttered, but before Christ took our flesh. Christ was not yet man, when He sent the prophets."

Calumnies pass away; man's natural repugnance to Divine truth. His capacity and need of God, his restlessness and unhappiness apart from God, abide. No one would now take up with the blasphemy of magical arts; not, because men, without grace, believe more, but because they believe less. They rebel against miracles, because they have not seen them. They see that God upholds all natural things in the beautiful order which He has impressed and impresses

^d in S. Joann. Ev. Tract. 35. n. 8. p. 498. Oxf. Tr. ^e Serm. 43. n. 5.

upon them ; and they have *not* seen the operations of that higher law of His love, whereby, through miracles of power, He makes His Presence felt by His creatures—a law as much above those beautiful physical laws, as spirit is above matter, eternity above time, the harmony and union of His intelligent creation with Himself above the mere outward, although lovely, harmony of His material creation. And so, what man sees not, he believes not. And God compassionates the creature which He made, complies with its waywardness, and give it what it asks.

Prophecy infringes no law ; nay, prophecy was the law of God during all those centuries before Christ came. Each era was marked by prophecy. The fulfilment of the nearer prophecies was ever the pledge of the more remote. No insulated words, no uncertain anticipations, no ambiguous utterances, no chance coincidences, no calculable connection of causes with their events, but, clear, distinct, accumulating, the tide of prophecy rolled on, dependent for its fulfilment on man's free agency and conflicting wills ; temporal prophecy the continuous witness of God's Providence, and the earnest of the spiritual to come ; spiritual prophecy centring in Him Who is the Centre of the world, "knitting together things visible and invisible," "things in heaven and things on earth."

And now too, after prophecy has rested in Him, He does not ask us to believe simply on the evidence of others. Miracles are sensible stupendous facts, foreseen and foreordained of God, but contrary to the wonted order of His Providence, and different from the laws which He has ordinarily assigned to nature. But each miracle is a single fact ; it is seen ; it is past.

Prophecy, on the contrary, is the blending and harmony of two orders of facts, separated mostly by some marked interval of time, so that the fact of the prediction is patent and notorious, the fact of its fulfilment can be judged of, seen, known by the powers which God has given to ourselves. We were not present, when the miracles were wrought; the fulfilment of prophecies is present with us.

“The faithful,” says St. Augustine^a, “who were in those times in the land of Judæa, were present at, and learnt, as present, Christ’s wonderful Birth of a Virgin, and His Passion, Resurrection, Ascension; all His Divine words and deeds. These things ye have not seen, and therefore ye refuse to believe. Therefore behold these things, which are not told you as things past, nor foretold you as things future, but are shewn you as things present. Seemeth it to you to be none or a little Divine miracle, that the whole world followeth One Crucified? Ye saw not what was foretold and fulfilled in the Human Birth of Christ, ^b ‘Behold a Virgin shall conceive and bear a Son,’ but you see the word foretold and fulfilled unto Abraham; ^c ‘In thy seed shall all nations be blessed.’ Ye saw not what was foretold of the wonderful works of Christ; but ye see that which was foretold, ^d ‘The Lord said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me and I will give Thee the Heathen for Thine inheritance, and the ends of the earth for Thy possession.’ Ye saw not what was foretold and fulfilled concerning the Passion of Christ;

^a de fide rerum quæ non videntur, n. 7. S. Aug. Short Treatises p. 8-10. Oxf. Tr.

^b Is. vii. 14.

^c Gen. xxvi. 4.

^d Ps. ii. 7.

‘^e They pierced My hands and My feet : all My bones were out of joint, they gazed and stared upon Me ; they divided My raiment among them, and cast lots upon My vesture.’ But ye see that which was in the same Psalm foretold and is now clearly fulfilled ‘^f All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him.’ Ye saw not what was foretold and fulfilled concerning the Resurrection of Christ;—but ye see His Church, of which it is written, ‘^g O Lord, my God, the nations shall come to Thee from the ends of the earth.’ Ye saw not what was foretold and fulfilled concerning the Ascension of Christ, ‘^h Be Thou exalted above the heavens, O God;’ but ye see what immediately follows, ‘And above all the earth Thy glory.’ Those things concerning Christ already done and past, all of them ye have not seen ; but these things present in His Church, ye deny not that ye see.”

St. Augustine had before him the extreme case of a fanatic sect which refused to believe what they did not actually see with their bodily eyes. They could not deny that it had been foretold that men of all nations should be converted to God Whom the Jews alone worshipped, (the Scriptures, to which the Jews, the enemies of Christians, bare witness, are full of this;) nor, that they *were* converted, (they saw it;) nor that God alone, in Whose hands are human wills, could foreknow it or bring it to pass. The principle extends much further. At least, the natural facts of history are not disputed now. These then too accumulate this evidence of Prophecy. The principle

^e Ps. xxii. 14. 16. 17, 18. ^f Ib. 27. ^g Jer. xvi. 19. ^h Ps. cviii. 5.

applies to all prophecy, of which we can know certainly, that such an interval passed between the prophecy and the event, and such was the nature of the things predicted, that the acutest human intelligence could not foresee them, nor human power bring them to pass. And it is just this accumulation of prophecy, to which St. Peter directs us. He speaks not of the one or other prophecy, however great, but of the whole, "the prophetic word." He includes both the prophecies concerning our Lord and His Church, and our Lord's own predictions; for these were, when he wrote, not known only, but written. In both ways Divine prophecy differs from acute human anticipation. Human anticipation is a knowledge of things out of their causes, which causes are known already to the human mind. Divine prophecy springs from Divine knowledge of things as they are in themselves. Human anticipations have been insulated convictions as to single events, discernible beforehand by human sagacity. They have been very rare in the whole range of the history of man, man's conscience or his dread of failure withholding him from predicting certainly, what, as man, he does not certainly know. Even the very few, which seem at first sight plausible, will not stand the tests to which Divine prophecy has been subjectedⁱ. Divine prophecy embraces not single events only, but those, like the sidereal system, in harmony with, and bearing on one another; not as to things according to experience, but against experience. When men have denied the Birth of a Virgin or the Resurrection, they cannot yet deny the

ⁱ On the instances alleged by Dr. Stanley in his *Jewish Church*, see Note F on Daniel the Prophet, by the writer, p. 619-27.

Death of Jesus. Deny then what men will, there remain those great, yet fulfilled, paradoxes of prophecy, that the Messiah should be cut off, yet should be worshipped and should reign for ever; that a remnant only of His own people should receive Him, but that we, the Gentiles, should flock to Him from the ends of the earth. No one doubts that the books, which foreannounced these things, were written before Christ came. We ourselves see and know that the Crucified is adored from pole to pole, from the rising to the setting sun. But on this, if it please God, I would speak to you at length hereafter. *Now*, I would only point out to you the principle of this loving provision of our God, how He meets our wish to have a miracle which our own eyes may see, our own hands may handle.

But, powerful and persuasive as is the prophetic word, it is not, by itself, all-sufficient. It is a lamp amid the gloom of ignorance or doubt, to guide us to Christ. It is not the effulgent, irradiating, sun. It prepares for faith: man, by taking heed to it, studying it, following it, prepares himself, by God's grace for faith; but it does not give faith. Why? Because there is a great chasm between seeing that a thing is to be believed, and, if it is a Divine truth, believing it. Man, of himself, cannot span it, nor bridge it over. To see that it is to be believed, belongs to the understanding; to believe, belongs to the will, but to the will, moved by the grace of God to hold that, which the understanding enlightened by Him apprehends. God, throughout the whole restoration of man, employs means to draw him to Himself, but leaves man in possession of his own free will. To

man's understanding God gives manifold grounds, miracles, prophecy, the inherent might of Christianity, its superhuman growth, its correspondence to our needs, its supernatural life; above all, the Person of our Redeemer, giving life and power and persuasiveness to miracle and prophecy. To man's will God offers all that persuasiveness of hopes and fears, that stern uncompromising peremptory voice of conscience, that restless longing to be free from sin's burden, that thirst to be at one with God, inextinguishable except by the soul's death, the soul's need of God, and God's corresponding provisions for the soul. By these things God draws the intellect and the will within the sphere of His overpowering grace; but the last crowning act, whereby the soul believes what He has revealed, and through justifying faith is reconciled to God, is of the grace of God. Why? Because faith is supernatural. The means must be proportioned to the end. Man was created for a supernatural end, and in a supernatural condition, "a state of grace;" fallen by sin, he is raised, restored, renewed supernaturally in Christ Jesus for that same end; he receives supernatural grace, light, strength, to attain his last and true end, the intuitive and supernatural vision of God. God has not so divided His work with man, that the beginning should be with man, which God should build up and expand. The natural is not the threshold and vestibule and key to the supernatural. We are not to be Pelagians to the threshold of the Gospel; believers in Divine grace, when we have entered it. Unassisted human reason was not to be the self-sufficing creator of Divine Faith. It were unreasonable, unharmonious, self-contradictory. The natural pairs

well with the natural ; it is the parent of the natural ; the spiritual, of the spiritual ; the supernatural, of the supernatural. The stream does not rise above its source. Natural reasoning is the parent of natural knowledge: supernatural illumining is the parent of supernatural knowledge. Human reason is the recipient, not the author of Divine faith ; as the body is the receptacle of the soul, and soul and body become the dwelling-place of God. But as our spiritual, supernatural, life is not *of* us, but given to us ; so neither is that supernatural faith, which is the beginning and first entrance into our supernatural life. God employs our natural qualities, which He has given us, to predispose us, yet always with His grace, for the reception of grace. “^aWe are not able of ourselves to think any thing as of ourselves, but our sufficiency is of God.” So God employs our reason to dispose us, under His guiding grace, to the reception of faith ; but faith itself we receive ; our reason does not create it.

We have doubtless, most of us, been startled by those emphatic words, “^bNo man can say that Jesus is the Lord but by the Holy Ghost ;” and this, as the counterpart and correlative of that, which is to a Christian a self-evident truth, “^bI give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed.” What ? This belief, which is part of ourselves, which we cannot imagine ourselves not believing, which is to us as simple as the air we breathe, as the light which we see, which to deny would, (we know,) be horrible ingratitude and spiritual death ; this, the first simple confession

^a 2 Cor. iii. 5.

^b 1 Cor. xii. 3.

of our childish faith ; this, which the sublime simplicity of peasant faith holds unwavering and certain ; this, which lives on with us to grey hairs, unchanging while all around us changes, undecaying, while we ourselves decay ; this, the last breath of the departing soul, when the body is all but dissolved, the confession, which the eye speaks, when the tongue is powerless to utter it ; is this, which we utter in every prayer, which we think in every thought of God ; this, our strength in temptation, our joy and brightness in the thought of things eternal, our comfort in affliction, our stay in the consciousness of our sins—that “Jesus,” our Redeemer, is “the Lord ;” is this, which is so uniformly present with us, when we are not absent from ourselves in thoughts of sense or time, so the gift of God, that we are powerless to say *it*, which we are powerless not to say, but by the Holy Ghost ? If so, it implies, plainly, an awful presence of God the Holy Ghost in all our good true thoughts of God. But it is true, because God has said it. Even because it *is* so uniform, so essential, so unfailing, so, when once received, a part of ourselves, is *it*, the basis of our spiritual life, given to us, sustained in us by God. St. Paul’s was no abstract declaration, no mere statement of the power of grace : it was the description of the life and death of the whole world around him. To “pronounce Jesus, anathema,” was (as it is,) the miserable delight of the Jew ; it was a test, which the Heathen employed to assure themselves of the apostacy of those, once Christians : to call Him Lord, was, in the face of the unbelieving, persecuting, world, to own Him, Who for our redemption hung upon the tree, to be Very and Eternal God. This, he says, whoever doth, he doth it through the

illumining of that Omnipresent Spirit, Who, the Teacher of every human heart, enables each soul throughout the world by supernatural light to believe and know supernatural truth.

Sad, miserable independence were it, to be independent of our God, the Fountain of all good: the finite to be independent of the Infinite, and so, to be shut out from participation of It! Miserable, but degrading too to man's true dignity, is this strife around us, which would dispute with God the right, Himself to help us, to enlighten us, to instruct us infallibly by His word; Himself, the Eternal Truth, to guide us unerringly into that supernatural Truth, which is from Him.

Greater far, if men knew it, is man's true dignity, to be admitted to be a fellow-worker with God in his salvation, as was said of old, "^aGod made thee without thee; He doth not justify thee, without thee," "^bNot I, but the grace of God, which was with me." Not God without man, nor man by his mere natural powers without God, but God, as the Author and Finisher, man, as the free, intelligent, consenting, recipient of the grace of God. "The grace of God," but "with me." God consults for our dignity, in making our acceptance of Himself, of His Light, His knowledge, His grace, yea our final participation of Himself, dependent upon the free-will, with which, in creating us, He endowed us. But infinitely above that dignity of nature is the dignity of grace, whereby we have, not human only, but Divine light, Divine strength, Divine power of love, through His Spirit which dwelleth in us.

^a S. Aug. Serm. 169. n. 13. See Pref. to Parochial Sermons, p. xiii.

^b 1 Cor. xv. 10.

This it is, which the Apostle says, “until day dawn, and the day-star arise in your hearts.” He says not, “ye do well to take heed to it, until, by studying the prophetic word like any other book^c,” (although would God, in some sense, men did even this!) “ye come by your natural reason to know, that Jesus is the Son of God.” He says, “until day dawn,” until a full irradiating light burst from above upon your darkness, and fill you with the full, glad, certain light of day. It is a light which comes from above, but *then* is imparted to the soul. It is a light, not itself a private and independent revelation of God, apart from or overriding or even contradicting the revelation of His word, or the faith transmitted to the Church; (which has been the error of false mysticism, and which has made some afraid of the true doctrine of God’s inwardly illumining light;) but a light enabling the soul to see, with a Divine certainty, that which God has certainly revealed. In modern language, it is a light, making *that* subjectively certain to the individual soul, which is already *objectively* certain through the known and attested revelation of God.

This faith is immoveable, because it is of God. It “knows in whom it has believed.” It needs no fresh demonstrations. It is a light unshadowed by clouds. It sees, by the light of faith, what it believes. It is as

^c “Interpret the Scripture like any other book.” Essays and Rev. p. 377. This is the last thing which rationalism has done. Any critics, who would so *misinterpret* any other book, as Rationalists have the Hebrew Scriptures, would have been a laughing stock. But rationalist readers wished rationalist interpreters to explain away their meaning; and so received any false coin with both hands. “Any darkness, so that we be not forced to admit of light from God!” was the desire of both.

certain, as if it saw them. It sorrows for, it prays for, those tossed on the waves of a sea of doubt, but itself is in perfect peace. “^aThou wilt keep, O Lord, in perfect peace, the soul which is stayed on thee; because it is rested on thee.” It lives in the bosom of peace and light, for its life is from God, in God, in grateful adoration of Him Who gave and Who preserved it.

My brethren, what the Apostle, yea what God by the Apostle, said to those assailed by Gnostic cavils, *that*, if ye are harassed by the unbelief floating around you, He says to you. Those of us, whose belief, by God’s mercy, has never been moved, have, of His undeserved goodness, (blessed be God!) that Day-spring in our hearts. Faith, which God has given and preserved, is stronger than any proof. For it is maintained by *His* Omnipotence, Who gave it, by the indwelling of God, as the Apostle saith, “^bstrengthened with might by His Spirit in the inner man, that ye, being rooted and grounded in love, may be able to comprehend what is the breadth and length and depth and height, and to *know* the love of Christ which passeth knowledge.” His gift is not, to think or hold Divine truth as probable; it is not, to have opinions or views of things, of which one is as uncertain as other; it is, to *know*.

Man cannot give faith; man cannot demonstrate faith into the soul; he can but meet argument by argument, and little comes of it. “Rarely, very rarely,” said one of much experience, “have reasonings or discussions subdued or brought back wandering hearts.” The Prophetic word is powerful, more powerful than

^a Is. xxvi. 3.

^b Eph. iii. 16-19.

any exposition of it; for it is the Word of God; it breathes with the Spirit of God; it burns with the love of God. It will lead you, for God will lead you through it. Only give up your whole heart to Him Who made you in His Love. Say to Him, "My God, I believe, with my will, whatsoever Thou hast revealed. For Thou art the Truth. Thou canst not deceive, nor be deceived:" and pray to Him.

I knew the inmost heart and mind of one of the clearest intellects of my day, who, in his youth, was beset by the difficulties of a more powerful philosophy than any of these things which are circulating among you, and who thought it impossible that he could ever again believe a miracle. By God's mercy, in order not to pain his parents, he entered a Church, and there heard again some of the narratives of our Redeemer's life. It flashed upon him, "but for the miracles, this sounds like true history." So he prayed to God the sceptic prayer, that "if He concerned Himself about His creatures, He would hear him." God heard the prayer, the best which, in that state of unbelief, His creature could make, and, through the study of the prophetic word, led him to acknowledge the miracle of Divine wisdom in prophecy, and so gave to him the light of faith.

Only seek with thy whole heart, without reserve, without withholding any thing. "Unless wisdom and truth be sought with the whole power of the mind," says St. Augustine who had sought and found, "they cannot be found. But sought as is meet, truth cannot withdraw and hide herself from those who love her.— 'Ask,' He saith, 'and ye shall receive; seek and ye

^c De morib. Eccl. Cath. c. 17. n. 31. T. i. p. 699.

shall find ; knock, and it shall be opened unto you.' 'There is nothing hid, which shall not be revealed.' Through love, we ask ; through love, we seek ; through love, we knock ; through love, it is revealed unto us ; through love do we abide in that which is revealed."

A few years at most, and all of us will behold God, and see the truth of those things which men here dispute, and the reality of that which men here deny, and the reasonableness and reasons of that which men declare unreasonable, and the righteousness of that which His creatures venture to denounce as contrary to His attributes and revolting to their "moral sense!" Glorious, beatific, exhaustless, yea, in all eternity enlarged in its bliss, will be that vision of our God, which only by His supernatural gift, the light of glory, His highest creature can behold ; God, in the Infinity of All-Holy Wisdom, All-Glorious Majesty, Universality of Good, Perfection of Beauty and Love, as He Is, Father, Son, and Holy Ghost ; and all *that* Good, our's through Jesus Christ our Lord. This, if we believe, is our's in earnest already ; this is the All-Merciful Will of our God towards us, if we, with our whole souls, choose His All-Wise Will. But it may be missed. It is hourly missed. These things, about which God's creatures dispute so freely, are not matters of keen intellectual subtlety, or trial of skill, or practice of acuteness, or exercise of greater boldness than our fellow-men venture upon ; they are matters of certain truth, which God has infallibly revealed, and, in rejecting which truth, men reject God. If men, through their own fault, reject Him, (of which not they, but He, the Searcher of hearts, is the judge,) they are matters of life and death, of life and death

eternal, of that everliving life in God in Heaven, or that deathless death, apart from Him, in an everlasting loss of God in Hell. It is Jesus, Who died for us, Who so loved us as to die for us, Who, in His love, said it, that we might not die eternally; “^dHe that believeth not, shall be damned.” May He Who said, “^eI am the way, the truth and the life,” guide us all by His Spirit into His truth, and be to us Himself the Way unto Himself the Life.

^d S. Mark xvi. 16.

^e S. John xiv. 6.

SERMON IV.

Is. liii. 12.

And He bare the sin of many, and made intercession for the transgressors, or, (to give the full meaning) "He it was who bare the sins of many, and shall intercede for the transgressors."

SUCH is the wondrous summary wherein Isaiah gathers into one his marvellous preaching of the Gospel, and binds together that office of Christ, which, in those dread hours, He finished on the Cross for the whole race of man, and that which, in His Glory at the Right Hand of God, He ever performeth, and, till time shall be no more, shall still perform for each individual in that whole race. The great prophecy revolves around Jesus, our Redeemer. For more than seven centuries, it awaited Him, prepared the way for Him and His Atoning Death; for eighteen centuries since, it has borne witness to Him and His unseen office for us in heaven. All its several rays of light are concentrated in Him; they cannot be intercepted from Him to be cast aside on any other. Whatever substitutes men have devised to set up in the place of Jesus, persons or ideals, individuals or aggregates, the unholy or the sanctified, individual

kings or prophets; Uzziah^a or Hezekiah^b or Josiah^c, Isaiah^d or Jeremiah^e; or collectives, Israel^f, the “^gpeople laden with iniquity,” or the true Israel^h within it; or “the goodly fellowship of the Prophetsⁱ,” no one, not the least unplausible, will stand the test of a strict comparison with the Prophet’s words. You cannot set them side by side, and say that they are alike. True, that prophets, priests, and kings were, in their fleeting succession, images of Him, the Eternal Word, the Priest for ever, the King of kings and Lord of lords. True, that the blood of all who died for righteousness’ sake, from “the blood of righteous Abel,” prophesied in act, that, when Righteousness Itself should come into the world, It also should be cut off. The death of the servants prophesied the Death of the Son; the malice of men ever warred in the same way against the goodness of God. “If they call the Master of the house Beelzebub,” our Lord said^k, “how much more them of His household!” The contempt and shame of the Cross casts its long shadows and its glory behind and before, to the beginning and the end of

^a Augusti in Henke Mag. iii. 282. ^b Bahrdt and others in Ges. ad loc. p. 171. ^c Abarbanel. ^d Staüdlin N. Beytr. p. 1-22. Voltaire in Ges. Ib. ^e Saadiah. “Primarily, but more, and more sublimely, and often too more according to the letter, of Christ.” Grot. ^f Jewish disputants in Orig. c. Cels. i. 55, Rashi, Kim. Abarb. the authors of Cozri, Chizzuk Emunah, some Germans in last cent. Ros. ed. 2. Dödr. ed. 3. Eichh. Dr. Williams Ess. and Rev. p. 73. ^g Is. i. 4.

^h A.E. Lipmann, Alshech, Paulus, Memorab. iii. 175. Clavis z. Ies. p. 349. sqq. 359. sqq. Maurer, Knobel, Hitzig; and, as an abstract, Eckerm. Theol. Beitr. i. 1. p. 192. sqq. “Israel, according to its true idea.” Ewald. ⁱ Ros. in Gabler N. Theol. Journ. T. ii. P. iv. De Wette de morte J. C. p. 29. Gesen. ad loc. Umbreit.

^k S. Matt. x. 25.

this long strife of man with the Spirit of God. As our Blessed Lord, after His All-Atoning Sufferings, bequeathed to His Apostles "a fellowship of His Sufferings¹," to "fill up that which is behind of the afflictions of Christ in their flesh^m," so, before He came, prophets and righteous men "ⁿ counted the reproach of Christ greater riches than" this world's "treasures," enacting, as far as man could, the part of Christ, enduring, for love of Him to Whom they looked, the enmity and hatred of the world which, when He came, crucified Him. The prophets themselves were, as prophets, images of "*the* Prophet Who should come into the world^o." It could not then but be, that words, which described Him, should, in part or in some little measure, apply to them, in as far as they were likenesses of Him. But the light, which filled them, did not stop short in them. Transparent with the light of God, they transmitted, they did not confine within themselves, that light. Rather each, as he came, prophesied, suffered, passed away, was one witness more of *His* coming Who should not pass away. As the sacrifices, ordained in the law, did, by their very repetition, bear witness to their own imperfection, "for then would they not have ceased to be offered^p?" as the many priests, who "were not suffered to continue by reason of death^q," did, by that succession, attest that their office had no inherent efficacy; so also the Prophets. "^rWe have heard out of the law," said the Jews truly, "that Christ abideth for ever." By that which each prophet had which was Divine, they were earnest of *His* Advent,

¹ Phil. iii. 10. ^m Col. i. 24. ⁿ Heb. xi. 26. ^o S. John vi. 14.

^p Heb. x. 2.

^q Ib. vii. 23.

^r S. John xii. 34.

“in” Whom “^k should all fulness dwell:” in that they came and passed away, they shewed that they were servants, to prepare the way of Him Who should come, not the long-expected One, the long-longed for. Their being coincided with their words. One by one, as they completed and filled up that long avenue which was to lead the eye onwards, they lifted up their hands and pointed on, ‘look not to me, look on beyond me.’ They were not “¹ He who should come,” because they spake of Him, still in the future. Each, up to the threshold of the Gospel, taught those who came to them, to look for another. Their death was but the laying down of an office, which in life they had attested to be but preparatory.

Through that great law of suffering and contempt which God has appointed to His servants, or again through that spirit of love, which dwelt in His servants in measure, in the Son without measure, it could not but be that prophecies both of the doings and sufferings of Christ should, in part, be true of God’s servants, the Prophets. Yet here too there was reserved to the Son a prerogative as of holiness, so of suffering.

So then in Isaiah’s great prophecy of Him, Who, for us and for our salvation, took upon Him the form of a servant, *the* Servant of God, these two things are to be observed; 1) that whatever in this description is in any degree true of any servant of God, was far more realised in the Son; 2) that the likeness belongs to graces of which man is capable, or the lot of suffering which God bestows upon His servants, the unlikeness is specially found in what is supernatural and

^k Col. i. 19.¹ S. Matt. xi. 3, S. Luke vii. 19, 20.

Divine. Yet a third remark follows from the structure of this portion of prophecy. The Prophet has cast it into a solemn rhythm, five times comprising in a cycle of three verses, the subjects of which he speaks, 1) in summary, the great paradox, until it was fulfilled, that abasement should be the cause of exaltation, a marring, below the form of man, should issue in a sacrificial cleansing of nations. Man's stupified amazement at that marred Face should be the prelude of the reverence of kings. Then, in the same even rhythm he describes in the second, the grief, neglect, contempt of this Servant of the Lord; then, 3) the vicariousness of His sufferings; 4) His condemnation, Death and Burial; 5) the fruits of that Death, as an offering for sin, in the justification of sinners. It would then, even thus far, be unlawful to adapt (as has been lately done^m) to any Prophet of God the one or other expression out of any of these cycles of prophecy, in proof that Isaiah wrote of *him*, neglecting other language on that same immediate subject, which is incapable of being so adapted.

Further, these five cycles of prophecy make one whole, and must agree in one. They exhibit an order of events; not an ideal. They present before us, one growing up, known to God, unknown to man, and when known, despised; cut off by an unjust judgment; buried; but then prolonging His days, carrying on the work of God after death, and this work, that of justifying many by the knowledge of Himself, sprinkling nations, interceding for transgressors. Each of these cycles exhibits manifoldly its own special subject, but each advances on the other. No object, which

^m Essays and Rev. pp. 72-4.

does not satisfy the whole description, really satisfies any. But then also the more complex and well-ordered the description is, the more its fulfilment bears witness to Him, in Whom alone it centres.

Now of all these subjects, one only, that which describes the low estate of our Lord's early life, might seem likely to contain much which might be said also of His servants the prophets. Yet here too the characteristic trait is His growing up, so lowly, so unobserved, with so little expectation of what He should be revealed to be, as the sucker from the hewn trunk, the root out of the dry ground ; but before God. This is, in the prophecy, the ground of the offence taken at Him. "Who hath believed our report?" "and" i. e. seeing that "He grew up like a sucker before God, protected, owned, beheld by Him, but unknown to man. Isaiah, who had before prophesied of the "rod which should come forth from the hewn-trunk of Jesse," the Son of David in the sunken state of David's house, the Branch from its roots, now, with the same image, speaks of Him, as the slight sucker, the root from the dry unnourishing ground. The prophets were called, to act; the Son was sent, chiefly to suffer. The greatest prophets were called in early youth. Their life was a long martyrdom of conflict with a rebellious people. They were not withdrawn from sight. Jesus grew up before God alone, vouchsafing, for thirty years, with the exception of that one brief unveiling of His Wisdom in the temple, to be known only as the Carpenter's Son and the Carpenter, of whom they could say, "Can any good thing come out of Nazareth? Whence hath this man letters, having

ⁿ Is. xi. 1. See Daniel the Prophet. p. 484. sq.

never learnt them? Whence hath this man wisdom, and these mighty works? Is not this the carpenter's son? Whence hath this man all these things? And they were offended at Him." And by being offended they fulfilled the prophecy, both in that they were offended, and, in the ground of their offence.

Again, in that next stage, His Death. The death prophesied is no martyr's death, no mere death of violence, or popular tumult, such as even St. Stephen's defence issued in, or the stoning of Zechariah^o, or other prophets, the sawing of Isaiah asunder, or the slaying of others with the sword. It is no king's ungodly command. The death prophesied is a formal judicial act. He is to be cut off by a violent death, but that, through an oppressive judgment. "Out of oppression and judgment," i. e. out of a sinful and oppressive judgment, "was he taken," as the word means, by God^p.

To the dishonoured death was, in man's order, assigned the dishonoured grave. According to the mode of death, the body or the ashes were assigned to either of the two sepulchres of the wicked. ^qBut the sentence whereby those capitally punished were severed from the congregation of the Lord, was continued on after death. The putrefying carcase or the dishonoured ashes were allowed only to mingle with those alike dishonoured. "^qThose who were slain by the house of judgment," the Jews themselves record, are on no account buried in the Sepulchres of their fathers but two sepulchres are appointed for them by the house of judgment, one for those stoned and burned,

^o 2 Chron. xxiv. 21.

^p See Daniel the Prophet, p. 496, 7.

^q Maimonides quoted by Iken Bibl. Hag. ii. 2.

the other for those beheaded and strangled." It was, then, no mere outward appointment which Isaiah foretold, "His grave was assigned with the wicked, and with a rich man in his death." It was the outward token that God would henceforth reverse the malice, which He had thus far permitted. Up to the Atoning death of Christ, all was shame. God, Who spared not His own Son but freely gave Him up for us all, spared not any ingredient in that cup of shame. Jesus drank it to the dregs for us. Spitting, buffeting, scourging, mocking, stripping, blasphemy, and that, above all, accursed Death, all were there. He "was made a curse for us, as it is written, Cursed is every one which hangeth on a tree." From the moment when that holy Sacrifice was accomplished, all was reversed. The triumph of the powers of darkness and of man's malice was arrested in the moment of their seeming victory. Nature owned its God. The hard rocks rent. The rent of the veil of the temple bare witness that the way into the Holy of holies was opened. Death yielded up her dead to the Lord of life. Our Lord's marred but sacred Body was placed with honour, "with the rich man in His death," to become, on the third day, the earnest of the victory over death. Such a reversal could not, in the nature of things, take place, while the Jewish polity, under which Isaiah prophesied, remained uncontrolled. Man does not instantly reverse his own injustice. The words stood inexplicable, until they were explained in deed.

More inexplicable yet, beforehand, was it, that the work of God was to prosper in the hand of this His righteous servant, after His atoning Death. Up to

that death, the prophecy speaks only of rejection, oppression, contempt. In that last cycle of the prophecy after the account of his death and burial, all is victory. Nor is it, according to that Christian saying, which itself first was the fruit of the efficacy of the Cross, "the blood of martyrs is the harvest-seed of the Church." It is not His *cause* which prospers ; it is Himself. "r When His soul shall make an offering for sin, He shall see His seed, He shall prolong His days, the pleasure of the Lord shall prosper in His Hands. He shall see of the travail of His soul and be satisfied ; He shall justify the many." These are no metaphors, and they are strictly personal. He, the Same Whose Soul was "made an offering for sin," Who "poured out His soul to death and was numbered with the transgressors," He, the Same was to "prolong His days." The prophet speaks of Him, as living, not in His posterity, but in His own person ; not, as leaving His work to be carried on by others ; he says, that, after His Death, He should accomplish it Himself. The prophecy could not be fulfilled, except by an interposition of Divine power, such as had never been then manifested, such as has never been manifested except in the Person of Jesus. Enoch and Elijah had been translated to live in the sacred Presence of God ; some dead had been raised, themselves again to die. *These* words could only be fulfilled in one, who, "s being raised from the dead, should die no more ; death should no more have dominion over Him." They were fulfilled in Him, Who after His Resurrection said "t All power is given unto Me in heaven and

r Is. liii. 10, 11.

s Rom. vi. 9.

t S. Matt. xxviii. 18-20.

in earth: go ye therefore and disciple all nations; lo, I am with you alway unto the end of the world." They are, to this day, fulfilled in *Him*, "^uWho is before all things and by Him all things consist, Who is the Head of His Body the Church, that in all things He might Have the preeminence;" of Whom it is said, "of His kingdom there shall be no end^x."

Then, those Sufferings and Death, which issued in this prolonged life, were to be vicarious, healing, peace-bringing, justifying. Fruitless alike is every attempt to show that any other sufferings of the righteous *are* vicarious, or that these, which Isaiah foretold, are *not* vicarious. The blood of the prophets brought not peace, but guilt. The innocent blood, with which Manasseh filled Jerusalem, God assigns as the cause of its removal^y. "They slew Thy prophets," Nehemiah saith to God^z, "which testified against them to turn unto Thee—therefore Thou deliveredst them into the hand of their enemies." "Fill ye up," our Lord says^a, "the measure of your fathers,—I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify;—that upon you may come all the righteous blood shed upon the earth." To the Blood of Jesus alone was it reserved, that it should be shed for those who shed it. Him alone "^bGod set forth, to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Him, when the multitudes "were pricked in their heart," on hearing that "God had made that same Jesus whom they had crucified, both Lord and Christ," the

^u Col. i. 17, 18.^x S. Luke i. 33.^y 2 Kings xxiv. 4.^z Neh. ix. 26, 7.^a S. Matt. xxiii. 23-5.^b Rom. iii. 25.

Apostles preached as the source of the forgiveness of their sins. "Repent and be baptised every one of you in the Name of Jesus for the remission of sins^c." "d The blood of sprinkling" to which they came, spake better things than that of Abel. Wherein? In that the blood of Abel, God says, "crieth unto Me from the ground" against him who shed it; the Blood of Jesus crieth for mercy, grace, and remission of our sins.

But whereas the blood of prophets could in no sense be vicarious, since it, as all innocent blood save that of Christ, brought down the vengeance of God, the Death, which the Prophet foretells, was to be vicarious. Words of man cannot make this word of God plainer. It is the burden and centre of the prophecy. Isaiah speaks of it in contrast with the false opinions of man concerning Him. They "e thought of Him, as stricken, smitten, and afflicted of God" for His own sins. The words do describe suffering for sin, as the Jews thought of Christ on the Cross, as forsaken by God. "f Let Him deliver Him now, if He will have Him." They found, as did all who came to believe in Jesus, "He hath borne our griefs, and carried our sorrows." Isaiah speaks of that wondrous interchange, *our* sins gathered into one, and concentrated on Him. "g The Lord hath made to light upon Him the iniquities of us all," our sins, the source of His wounds and bruises. They were wrong, the Prophet says, not in accounting Him specially stricken, "smitten by God," and that for sins; but in that they thought that the sins for which He was smitten were

^c Acts ii. 36-8.^d Heb. xii. 24.^e Is. liii. 4.^f S. Matt. xxvii. 43.^g Is. liii. 6.

His own. *He*^h, Whom they had thought stricken of God for sin, *He* was "wounded for our transgressions, bruised for our iniquities." And contrariwise our peace and healing streamed forth from those wounds ; "the chastisement of our peace," i. e. whereby our peace was wrought, "was" heavy "upon Him, and by His wounds healing came to *us*." Isaiah repeats it yet again, when speaking of His Death, "^kHe was cut off out of the land of the living ; for the transgression of My people was He stricken." And yet anew in foretelling the results of that Death ; "^lwhen Thou shalt make His soul an offering for sin, He shall see His seed ;" "My righteous Servant shall justify many, and shall bear their iniquities." "He shall bear the sin of many." In three out of the five cycles of the prophecy, in nine different expressions, did Isaiah inculcate the vicariousness of that Death.

Yet further. Isaiah connects that vicarious Sacrifice with the sacrifices of the Law, and thereby he interprets the meaning of those sacrifices, which entered so largely into the religious life of the Jew ; which God declared to be worthless in themselves, and yet inculcated as the central part of their devotion, their public devotion, morning by morning, and evening by evening, the solemn act of all their solemn festivals, the worship for which they were gathered into one from one end of their land to the other ; the condition of forgiveness, for "^mwithout shedding of blood there was no remission." For the sins of the whole nation or for individuals, there was no other

^h The contrast is marked by the emphatic use of the pronouns *We, He*. אנחנו חשבתנו ו. 4. והוא ו. 5.

ⁱ *Is. liii. 5.*

^k *Ib. 8.*

^l *Ib. 10, 11, 12.*

^m *Heb. ix. 22.*

appointed way of forgiveness. Look at the picture, which the Day of Atonement set before themⁿ. For them it was a strict sabbath of affliction. In mourning for their sins in that twenty-four hours' unbroken fast^o, they were assembled to witness the High Priest, himself first cleansed from sin but in a state of humiliation^p, entering into the immediate Presence of God, alone, veiled from the sight of every human eye, there to present before God that blood of a victim "without spot or blemish," which God Himself had appointed as the atonement for their souls. On this, they were told, all the offences of the whole congregation were remitted^q, and, as a visible symbol of this, a substitute, upon which their sins were laid^r, was led far away into the wilderness, to carry them, as it were, out of sight. And then, the Atonement made, the High Priest appeared again in glorious apparel, the symbol (as we see in Zechariah^s) of acceptance and joy before God. It was a wonderful picture of complete forgiveness. "In that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from *all* your sins before the Lord." "He shall confess over him *all* the iniquities of the children of Israel and *all* their transgressions even unto *all* their sins." Every name, expressive of sin, is mentioned, and to each the word "all" is prefixed, in order to shew that all might be confessed and all forgiven. "This shall be an everlasting statute for ever to make an atonement for the children of Israel for *all* their

ⁿ Lev. xvi. ^o Lev. xvi. 31, xxiii. 32. To "afflict the soul" is the Pentateuch expression for fasting. ^p Ib.

^q Lev. xvi. 30. 34.

^r Ib. 21.

^s Zech. iii. 3, 4.

^t Lev. xvi. 30.

^u Ib. 21.

^x Ib. 34.

sins once a year." It was a statute made for Israel during its whole existence. The high-priest existed for this one office. His one ritual office was to bear part in this solemn action. Year by year, that same solemn sight was enacted; unsatisfying, even because it was repeated, yet so full of meaning; combining (as the leper's sacrifice only did besides,) death and life; blending deepest sorrow and an eventide of joy.—It could not but have fixed the gaze of the pious in Israel onward. The more they felt the unsatisfyingness of their sacrifices in themselves, the more they knew that "the blood of bulls and of goats could not take away sin," the more, since God commands nothing without meaning, they must have looked on longingly towards that reality, which cast beforehand these mysterious shadows.

And now Isaiah met these longings. He gathered into one all the twilight rays of their manifold sacrifices for sin, concentrated them, and cast them forward upon One; One, beyond all others *the* righteous *Servant of God*; One, Himself wholly without sin; not, like the earthly High Priest who "y needed to offer up sacrifice, first for his own sins and then for the people's," but Himself without spot of sin amid a sinful people. No contrast can be more absolute than that between the unrighteousness of the people and the righteousness of their Deliverer. On the one side is all sinfulness; on the other all holiness. "z All we," the Prophet confesses in the name of his people and of human nature, as we confess still, "all we, like sheep, have gone astray; we have turned every man to his own way." And He, not only is He guiltless of

y Heb. vii. 27.

z Is. liii. 6.

that for which they condemned Him; “^aHe did no violence neither was guile in His mouth”; but His righteousness flowed over to others. “^bBy the knowledge of Him,” i. e. by knowing Him (as He Himself said, “^cThis is life eternal, that they may know Thee the only true God and Jesus Christ whom thou hast sent”) “shall the Righteous One, My Servant, make many righteous.”

Of this Righteous One Isaiah speaks in sacrificial terms. He ascribes to Him the character, at once, of sacrifice and priest; of sacrifice, in that he says, “^dwhen Thou shalt make His soul a sin-offering;” of priest, in that he says, “^eHe shall sprinkle many nations.” Scripture knows of no metaphoric sin-offerings. The word means very rarely the guilt ^fitself, commonly the sacrifice offered for that guilt. It is one of the two sorts of sacrifices, upon offering which, by virtue of that Sacrifice to come, which the great sacrifice of the Day of Atonement represented, atonement was made and sin was forgiven. If he who had contracted the guilt, for which it was appointed to be offered, confessed it not and brought not the sacrifice, it is expressly said, “he shall bear his iniquity^g, he shall be guilty^h.” Upon his confessing his sin and bringing that offering, it is said in contrary wise, “ⁱthe priest shall make an atonement for him for the sin which he hath sinned, and it shall be forgiven him.” The word “sprinkle,” is a received sacrificial word, used in the law of the sprinkling of the blood

^a Is. liii. 9.^b Ib. 11.^c S. John xvii. 3.^d Is. liii. 10.^e Is. lii. 15.^f Gen. xxvi. 10, Ps. lxxviii. 22; Jer. li. 5.^g Lev. v. 1.^h Ib. 2, 3.ⁱ Ib. 6. 10. 13. 16. 18.

of the sacrifice^k, whereby the Atonement was made : as elsewhere, so also on the Day of Atonement itself. It anticipated the Gospel-word^l, “^mthe sprinkling of the Blood of Jesus Christ,” “ⁿthe Blood of sprinkling.” In this great sacrifice which Isaiah foretells, priest and victim are one. The earthly shadows of the good things to come in the Gospel, could not but be distinct. As God, Who in His One simple Essence contains all perfection and excellence which is or can be conceived, as simply one, yet so attempers Himself to us and our infirmity, as to allow us to conceive severally those perfections which in Him are one, that so we may be drawn on to contemplate in parts and as, through the gift of His Grace, we can, what in Him has no parts ;— so He made known to His former people, Him Who came to die for us, by little partial visible likenesses, each of which could only represent some one aspect of *Him*, Who is the Divine counterpart of all in one. “^oHe is the Victim, He the Sacrifice ; He, the Priest ; He, the Altar ; He, God ; He, Man ; He, King ; He, High-Priest ; He the sheep ; He the lamb ; He, for our sakes, became all things in all, that in every way, He might become life to us.” Yet is this variety of representation, in truth, no greater condescension than when He enables us to conceive something of Himself, by speaking to us of those several attributes which in Him are one. Those different images do not contradict, they fill up, one another. Visibly, death could be represented only by that which is irrational ; the offerer must be distinct from the offering ; he could not offer himself for, it

^k Lev. xvi. 14, 15. 19.^l *ῥαντισμός*.^m 1 S. Pet. i. 2.ⁿ Heb. xii. 24.^o S. Epiph. Hær. 55. n. 4. p. 471, 2.

would have been the sinful offering of one whose own life was forfeited for sin. In order to express his own common guiltiness, the earthly High Priest had to offer *for* himself; "^pfirst for his own sins, and then for the people's." But now, together with those other fuller disclosures as to the Deliverer to come, God declared the oneness of what in the ritual was exhibited as distinct. He threw a deeper light upon that ritual, setting before them a spotless righteous Offerer, who Himself was to be slain, yet Himself spiritually offered Himself, and, being the Sin-Offering, Himself applied that atoning Blood to the cleansing of the nations. "He willingly offered Himself." "^qHe, through the Eternal Spirit, offered Himself without spot to God."

Yet, although this purpose of God was to be brought about through the sinful agency of man, the agency rather than the human agent is spoken of, in order that all may appear the more to be the work of God and of His Servant. Isaiah tells us of the wounds, the bruises, the wales on His body, the oppressive judgment; but almost all is passive. "He was wounded;" "He was bruised;" "with His stripes, or wales, we are healed," "He was oppressed;" "He was brought as a lamb to the slaughter;" He was cut off from the land of the "living;" "the stroke was upon Him." Once only the human agent is spoken of impersonally, "One assigned His grave with the wicked." Else God is spoken of as appointing the sacrifice, the Servant as willingly offering it. Of God he says, "The Lord made to light on Him the iniquity of us all;" "it pleased the

^p Heb. vii. 27.

^q Ib. ix. 14.

Lord to make sore His bruise ;” and of the servant of God, “our griefs did *He* bear and our sorrows He carried ;” “He was oppressed, and He Himself took the affliction ;” He poured out His “soul unto death and gave Himself to be numbered with the transgressors ;” “He bare the sin of many.” And so of His state of exaltation, in which a more than royal authority is ascribed to Him, the glorious work is ascribed both to God and to His servant. God, says “I will divide Him a portion with the great” : he says of the servant, “He shall sprinkle (as purifying) many nations ;” “by the knowledge of Him shall the righteous One, My Servant, make many righteous.”

These acts also of sacrifice for sin, and the priestly office which follows, God has, in this prophecy, so distinguished, that the Atoning Death, which was once for all, He speaks of under those many words, almost throughout, as past ; the High-priest’s office, which was to abide continually, He speaks of as future. It seems as though God had exhibited before the Prophet’s soul, the events of the Passion and taught him so to relate them, as he saw them.

And so up to His Death and Burial, Isaiah speaks in the well-known prophetic past, “seeming,” in St. Jerome’s words^r, “to compose, not a prophecy but a Gospel,” so minutely does the account correspond with our Lord’s Passion. In two places only, he intermingles futures, “when Thou shalt make His soul a sin offering ;” “their iniquities He shall bear ;” lest his hearers or we should think that he was speaking of a real past. Beyond it, he speaks of our Lord’s continual Mediatorial Office for us with the Father, and from the Father towards us, as a continued future.

^r Ep. 53. ad Paulin. n. 7.

What was once for all finished on the Cross, what our Lord embraced in His word, "It is finished^s," Isaiah mostly speaks of as past: what He still continueth to do, he speaks of as future. Yet he so blends both, that he does not stop short in the Atonement, without speaking of the abiding office in which it was to issue; nor of our Lord's present office, justifying, cleansing, interceding for us, as separate from the Atonement, by whose meritorious virtue He justifies, cleanses, availingly intercedes for us. "^tHis visage was so marred more than man's,—so *shall* He sprinkle many nations." "^uHe shall make many righteous, *for* He shall bear their iniquities." "^xHe shall divide the spoil with the strong, *because* He hath poured out His soul unto death." "^xHe [The One] *bare* the sin of many, and for the transgressors *He shall* intercede."

As Isaiah gathered into one the teaching of the sacrifices which God had appointed to Israel, and cast their collective light upon the Person of our Lord, so from the beginning of the New Testament the Fore-runner, our Lord Himself, His Apostles, bind together the Gospel with Isaiah's prophecy. He whom Isaiah foretold, "as the Voice of one crying in the wilderness," sent his disciples to Jesus in language echoing Isaiah's words, "^yBehold the Lamb of God, which taketh away the sins of the world." Our Lord, on the night of His Passion, instructed His disciples as to Isaiah's words, "^zThis that is written must yet be accomplished in Me, 'and He was numbered with the transgressors;' for the things concerning Me have an

^s τετέλεσται.^t Is. lii. 14, 15.^u liii. 11.^x Ib. 12.^y S. John i. 36.^z S. Luke xxii. 37. from Is.

liii. 12. add S. Mark xv. 28.

end," i. e. are receiving their end. Its words our Lord expanded, when declaring the vicariousness of His Sufferings. "a The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many b;" not "for the sake of" only, "in behalf of," as has lately been affirmed c, but a ransom *in exchange* for those whose lives were forfeited. To it again our Lord doubtless alludes, when He dwells so tenderly on the words, "lay down My life." "d I am the good Shepherd. The good Shepherd layeth down His life for His sheep. I lay down My life for My sheep. Therefore the Father loveth Me, because I lay down My life, that I may take it again. I lay it down of Myself; I have power to lay it down and I have power to take it again." Our Lord doubtless retained the word of Isaiah's prophecy, when, in answer to His disciples, who doubted about the meaning of the Resurrection, He explained, "e how it is written of the Son of man, that He must suffer many things, and *be set at nought*." He used the very word f which the LXX adopted for that here used by Isaiah, and which so expresses Isaiah's meaning, "ceasing to be of men." Doubtless our Lord explained this prophecy to the eleven after the Resurrection, when He upbraided them as "slow of heart to believe all that the prophets had spoken." His words, "g ought not the Christ to have suffered these things," (i. e. did it not belong to the office of *the* Christ to suffer them,) "and to enter into His glory?" are a summary of

a S. Matt. xx. 28, Mark x. 45.

b λύτρον ἀντὶ πολλῶν.

c Jowett, Essay on the Atonement. Comm. on the Romans, p. 589.

d S. John x. 11, 15, 17, 18. e S. Mark ix. 12. f ἐξουθενωθῆ

g οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν; S. Luke xxiv. 26.

this prophecy of those His sufferings and the glory which should be their fruit.

And so, in the teaching of Apostles hereon, we have a portion of the direct teaching of our Lord. St. John and St. Paul point out^h how, in the unbelief of the Jews, its words, "Who hath believed our report?" had their fulfilment. Out of that Scripture, Philip, under the direction of the Holy Ghost, preached Jesus to the Ethiopian eunuchⁱ. And in regard to the vicariousness of His sufferings, you remember how St. Peter embodies its language in his picture of Christ's meek Suffering. They are all Isaiah's words; "^kWho did no sin, neither was guile found in His mouth, Who His own self bare our sins in His own Body on the tree—by Whose stripes ye were healed. For ye were as sheep going astray."

In the same way also, in which Isaiah unites the Atonement once made and the continual Intercession at the Right Hand of God, "He it was who bare the sins of many, and *shall* intercede for the transgressors," in that same way do St. Paul and St. John. The Atonement, although ended as an Act, is not a mere past Act. It lives on in *in effect* in our Lord's abiding Intercession. Our Blessed Lord's Intercession is not the deprecation of a servant, as man might pray for man. It is the continued Presence, within the veil, of Him Who made the Atonement for us, and now, in that ineffable Communion with the Father, gains for us, by virtue of that Atonement, forgiveness, grace, everlasting joy in His own Presence; yea gives, as One God with the Father, what, as Man, He obtains for us. St. Paul says not only,

^h S. John. xii. 38, Rom. x. 16.

ⁱ Acts viii. 32-5.

^k 1 S. Pet. ii. 22, 24, 25.

“Who ever liveth to make intercession for us,” but premiseth the mention of His Death. “¹It is Christ Who died, yea rather, That is risen again, Who is ever at the Right Hand of God, Who also maketh intercession for us;” and again^m, “For Christ is entered into heaven itself, now to appear in the presence of God for us, nor yet that He should offer Himself often.” And St. John, “ⁿWe have an Advocate Jesus Christ the Righteous, and He is the Propitiation for our sins.” He is our Advocate, because He is our Propitiation; He *is* our Propitiation^o, in the present, and not in the past only, because that Propitiation, although in itself perfected when He bare our sins on the Cross, is ever present with God, ever makes Him propitious to us sinners.

I have, (save that there is no season unmeet to dwell on the Sufferings of Christ for us,) although not in its proper season, yet as I had opportunity, pointed out to you some characteristics of this great prophecy, both because it is often a help to faith, to see vividly one great instance in which God has plainly spoken to us, and this instance of God’s speaking is so bound up with our devotions on the Great Day of our Lord’s Passion; and yet it has been questioned in a writing much circulated among you^p. He indeed, in whose name it has been attempted to turn this prophecy aside to Jeremiah, lived to own, “^qcertain it is, that Jesus owned this image to belong to Himself, and not less certain that He, first and alone, exhibited it perfectly in His own Person.” Look at it,

¹ Rom. viii. 34.

^m Heb. ix. 24.

ⁿ 1 S. John ii. 2.

^o Ἀντὶς ἱλασμός ἐστι.

^p Dr. Williams in Essays and

Rev. p. 72, 3.

^q Bunsen Bibelwerk on Is. liii.

as a whole. Such is not the ideal which human wisdom forms; nor, if it could, could ought but Divine power accomplish it. It combines in one our Lord's Coming in humility and His reign in glory, humility which man would not choose, and glory which he could not attain. It is an outline filled up by other prophecy, but it is, as an outline, complete. You see before you, that still and retired and unknown life in youth^r, in low estate; you see, how "^sHe came unto His own and His own received Him not;" you behold His soul full of heaviness, "^tacquainted with grief;" you behold Him uncomplaining, led in the slow procession^u to the slaughter; you see His silence before His judges; their unjust judgment^x; His violent^y yet voluntary Death; and that, amid the transgressors, as one with them; the accursed burial^z assigned, but reversed; and then, after death, a prolonged life^a, wherein He should live, (not, as has been said, "everlastingly in His work," but) Himself, personally. He Himself should be mighty^b; kings should stand in awe of Him^c; He Himself should be the purifier of nations^e, the Imparter of His own Righteousness to the ungodly^d; He, the Righteous One, should make the many righteous^d; He, the Holy One, should be alone the Healer.

This latter fruit of His Work is indeed within the veil, in the inner Court of God, where God, unseen by human eye, passes His secret judgment upon us. It is visible in its effects only. Yet not the less is it prophecy. The truth itself which we believe is an unseen reality; our belief in that truth is fact; a fact,

^r Is. liii. 2.^s Ib. 3, S. John i. 11.^t Is. liii. 3.^u *לְפָנָיו* v. 7.^x Ib. 8.^y Ib. 7.^z Ib. 9.^a Ib. 10.^b Ib. 12.^c lii. 15.^d liii. 11.

which is in itself a working of Divine power, that human greatness, human intellect, the majesty of kings, should seek its true greatness and glory and cleansing and acceptableness with God in reverencing *Him* Who died between the malefactors, Whom of old Christians were taunted with worshipping,—the Crucified.

Nor beyond the one misery, that any Christian should lose his faith in Christ as He is, need it startle you, that any have ceased to see the image of your Redeemer here. Not the criticism, employed to gloss over the unbelief, has been the parent of the unbelief, but the unbelief has been the parent of the criticism. "The interpretation of this chapter, as relating to the Messiah," said one of the founders of that criticism^e, "would without doubt receive general acceptance, but that the conviction that the prophets announce nothing as to things to come, except what they could know without Divine inspiration, had led many to seek and deck out the old Jewish explanations."

So also as to that central doctrine of our faith, the blessed truth of Christ's vicarious sufferings, all can see it to be there, save those who will not bow down their souls to see it. Those who have believed in Christ as their Redeemer and their God, and those who denied Him, alike bear witness to the evident meaning of Isaiah's words. "Most Hebrew readers," says one of these last^f, "familiar as they were with the ideas of sacrifice and vicariousness, *must of necessity* so understand it, and there is no question but

^e Eichhorn Biblioth. d. Bibl. Litt. B. vi. p. 655.

^f Gesenius Comm. üb. d. Jes. ii. p. 191.

that the Apostolic representation of the atoning Death of Christ rests very chiefly on this ground." Such would resort to the blasphemy of supposing that Isaiah's prophecy influenced our Blessed Lord's own actions, or would say, (which is of course, inconsistent with this,) that it influenced the Scripture account of His actions and sufferings; but they owned the harmony, which it cost no submission of the intellect or the will to acknowledge.

The faith needs no such witness. We have need of no witness, now that we have the witness of Christ. The Old Testament, in its fulness of prophecy, the largeness of its prophetic outlines, or the wonderful minuteness of its single rays concentrating in Jesus, bears witness to Him. "§ The testimony of Jesus is the spirit of prophecy." Our Lord's words seal to us the details, which are hard (if so be) to human intellect to receive, until it sees them illumined and transfigured by Divine light. This is no circle in argument, as it has been untruly represented. Prophecies, which require Divine knowledge to foretell or Divine Power to accomplish, are one concurrent testimony to our Redeemer, "the Divine Word Incarnate." Our Lord's Divine authority is alleged against gainsayers, not of those prophecies, (which would alone be a circle in argument,) but of other portions of the Old Testament, which do not bear their own evidence of inspiration.

Still less need you be dismayed by confident assertions, that the doctrines of our Blessed Lord's Vicarious Sufferings and Atonement are not to be received, because contrary, it is said, to "h the moral sense"!

§ Rev. xix. 10.

h Our "moral sense" had recently been

As though our moral sense were a test and arbiter beforehand of the Divine revelation, sitting in judgment on the doctrine of the redemption, as the High Priest did on the Person of our Redeemer. True, that all God's gifts will harmonise ; that the book of His words and the book of His works, each rightly understood, will speak one language ; that the moral sense, which He has created in us, will be in accordance with all which, by His revelation, He makes known to us. True ; but under what guidance ? Not, under the direction of unsanctified intellect ; not, when intruding into mysteries which it cannot grasp ; not, while denying truths, which are part of a whole which it cannot fathom ; not, when blinded by scanning its Maker face to face and disputing with Him Who formed it. When the moral sense can explain that utterly insoluble mystery, the presence, nay the reign, of evil in the works of the Almighty All-Good God, then let it say to Him, " Thus and thus doth it befit Thee to remedy it. It becometh Thee not, to lay the punishment of the guilty upon the Innocent. Our moral feelings revolt at such a doctrine of the Atonement, that Thou shouldst be ⁱready to inflict a disproportionate punishment upon us, and only turn it aside, for the sake of the sufferings of Thy Son in our stead." In other words, " Thus would I remedy, and thus would I not remedy, sin, if I were God." But since neither moral sense, nor even illumined intellect, can see more than this, how even evil worketh to good to those who love God, then we may well cease to measure by set forth in an University Sermon as the test whether any given doctrine in revelation was from God.

ⁱ Jowett on the Atonement, beg. Comm. on Rom. T. ii. p. 547.

our notions the Justice and Holiness of the Infinite and All-Holy, in remedying that evil which we confessedly do not understand.

The province of the "moral sense" is not to criticise beforehand the revelation of God, and to determine what it will, and what it will not, receive, what is fitting, and what is unfitting its Maker. Its office, when illumined, not by human intellect but by Divine light, when purified by grace, guided by faith, ensouled by love, made discriminating by faithfulness, guarded by humility, quickened in perception by obedience, fed by meditation,—its office, when so enabled by God, is, not to judge Divine truths which it has not received, but to appreciate truths, which by Divine grace it has received; nay, still more (which is our case) not, in the service of human intellect, to unlearn the truths for its growth in its daily life in God, which it has once received, but to draw wisdom from the truths which it has been taught.

And will then "moral sense," as taught by God, indeed rebel against the doctrine of the satisfaction paid by our Dear Lord? The appeal lies not to the intellect, but to the seat of the "moral sense," the heart. "Christ crucified" was indeed "to the Jews a stumbling block, and unto the Greeks foolishness." Intellect has no advantage in appreciating the Cross of Christ. Else the Gospel would not be the Gospel of the poor. Ask not those who have looked upon it from without, as a man might look from without on the storied panes of a Church and complain that all looked dark and cold, because he had never seen the light from heaven stream through them, and exhibit them radiant with glory from above. But ask those,

whose book has been the four Gospels; the rule of whose life has been the Passion of their Saviour; who have studied it, letter by letter, until their soul has been transfigured into some likeness of the Redeemer; from whose mind, by daily meditation, the image of the Crucified departed not; who have reverently suffered in the Suffering of their Redeemer for them, and joyed in His Joy. They would be amazed at the thought, that such exceeding love could be repugnant to the "moral sense" of man, to whom it is shewn. They joy with reverent amazement at that boundless pity, that inestimable charity, that He, the Innocent, was "willingly afflicted" in order that we the guilty might be freed; that to redeem a servant the Son should give Himself to be slain. It is unjust to punish the innocent for the guilty *against* his will. But how since it was with His Will? To whom should the injustice be done? To the Co-eternal Son, One God with the Father, Whose Will is ever one with the Father's, Whose Will it was, "for us men and for our salvation," to take upon Him the form of a servant, and therein to become obedient unto death, and that, the death of the Cross? The thought were blasphemy! Or was it then to the Manhood, which He took, and which is now exalted in glory unspeakable, for ever united in One Person with the Co-eternal Son, united with His Godhead by a closer union than any save that of the Persons of the Adorable Trinity in the Unity of the Divine Nature, Sharer of the Wisdom, the Perfections, the Bliss of God? To ask the question, is to answer it.

Such thoughts would not arise, my brethren, if, instead of losing themselves in abstractions, men medi-

tated more on the Person, Life, Actions, Sufferings of their Redeemer. Hear how they speak who so meditated. "Nothing is so helpful to Salvation as daily to meditate, how great Sufferings God-Man endured for us." "^kIn the Cross of Christ we find all power; it is the guide of the blind, the way of the converted, the refuge of the assaulted, the consolation of the afflicted. It is the source of all our bliss. This freed us from the blindness of error; this restored us from darkness to light; this joined us aliens to God; this is the solid foundation of peace; this the abundant grant of all good." "^lTo meditate on this, I have called wisdom; herein have I constituted for myself the perfection of righteousness; herein the fulness of knowledge; herein the riches of salvation; herein the stores of merits. From these I have at times the draught of healthful bitterness; from these again the sweet unction of consolation. These uplift me in adversity; these repress me in prosperity; and, amid the joys and sorrows of this present life, give me on either side a safe escort along the royal road, repelling from me the dangers impending over me. These win for me the Judge of the world, exhibiting as mild and humble Him Who is awful to the Powers; yea, they represent Him, Who is terrible to the kings of the world, as not forgiving only but imitable. Wherefore these things are often on my lips, as ye know; these are ever in my heart, as God knoweth; these are familiar to my pen, as appeareth: this is my sublime philosophy, to 'know Jesus and Him Crucified.'" "^mO wondrous lovefull Passion, which maketh him

^k S. Laur. Justin.

^l S. Bernard Serm. in Cant. xliii. § 4.

^m S. Laur. Justin. De incendio Divini Amoris c. l. Opp. p. 617.

who meditateth thereon another man, not Angelic only but Divine. For dwelling in meditation on the Sufferings of Christ, it overlooks itself and beholds God within. It gazes, too, on its Lord in His Passion, and while it longeth to bear His Cross with Him, itself beareth in its heart Him Who holdeth in His Hand the heaven and the earth, and for Him it beareth most lightly every burden. It longs for His crown of thorns, and is crowned with the hope of glory. It willeth, bared of all, to be chilled on the Cross, and is kindled with an overwhelming glow of love. It willeth to taste the vinegar with Him, and receiveth the wine of unutterable sweetness. It willeth with Him to be mocked upon the Cross, and is itself honoured by the Angels. Willing with Christ to be saddened, it is gladdened. Willing with Him to be afflicted, it is comforted. It willeth to suffer with Him suffering, and is overwhelmed with delightsomeness. It willeth to hang with Christ upon the Cross; and Christ enfoldeth him most sweetly."

Let others, if they will, dispute, my brother; do thou set before thee daily Christ Crucified; fix Him wholly in thy heart Who for thee was fixed on the tree; and He will quench for thee the fire of thy temptations, He will fill thee with His love, and, by His love, He will enable you to understand some portion of His Infinite love for thee. He will guide thee by His counsel, He will bring thee to His glory, where, in that beatific Vision, thou shalt see, eye to eye, all which, not seeing, thou hast believed.

SERMON V.

Is. xlix. 5-7.

And now, saith the Lord, that formeth me from the womb to be His servant, to bring Jacob back to Him, and Israel, which will not be gathered, and I shall be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is too light a thing, that Thou shouldest be My servant to raise up the tribes of Jacob, and to bring back the preserved of Israel; and I have given Thee for a light to the gentiles, to be My salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, his Holy One, to Him Whom man despiseth, to Him Whom a nation abhorreth, to a servant of rulers; Kings shall see and arise, Princes, and they shall worship, because of the Lord Who is faithful, the Holy One of Israel, and He shall choose Thee.

IN the natural works of God, we admire at once their vastness and their minuteness. In the sight of those countless suns, which the eye beholds by night or which science discloses, we repeat, in humility or in unbelief, what the Psalmist said in wondering love, "Lord, what is man, that Thou art mindful of him?" In the sight of the tiniest organization, whose mys-

teries the unaided eye cannot see, we behold our Father's individual care of the least thing which He has created.

So then we might expect beforehand in His Word, that there would be the vastest and the least ; Mysteries of His Godhead which all eternity will not enable even the God-empowered eye of the blessed to exhaust, in that beatific contemplation of Himself, His Beauty, His Wisdom, His Love : mysteries, again, of ourselves, our own littleness, meanness, badness, our fertility of evil. Over against these once again, there are Mysteries of His condescension, the superabundant adaptations of His grace, the piercing minuteness of His revelations of ourselves to us, the all-prevailingness of His remedies of our ills ; our almost invisible littleness in ourselves, our transcending greatness through His transforming Spirit.

It is then altogether in analogy to His other ways, that greatest and least meet together in those evidences which He gives us of His having spoken or of His speaking with us, His miracles of Power or of Wisdom. Men stumble alike at what is great or what is little ; at what is great, because they would have it, that it is too great for us ; at what is little, because it is to be too little for God. They speak of the wonders of the flood, or of the stopping of this globe, as if they were too great suspensions of His physical laws, for *Him* to command, Whose ever-present, continuous Will is the one central law of His creation. They speak of the miraculous supply of the widow's needs, as too small an occasion for the exercise of *His* Omnipotency, Who knoweth alike the number of the stars, and the hairs of our heads, and the beatings

of our hearts, which in all Eternity were present in His serene Omniscience, and which, ere we were, He willed to succour.

And so again as to His Word. Men will have it, that it is to be too little or poor a thing, that God should disclose beforehand so seemingly incidental a thing as the name of the poor village where the Christ should be born, or the piercing of His Hands and His Feet; or they have evaporated into mere generalities those vast predictions of the conversion of the world, as if they were mere expressions of the longing of the human heart; which, bearing in itself the uneffaced, although defaced, image of God, feels itself not to have been created for the moral miseries in which it has plunged itself. In both ways they overlook this, that the largest and the least, the most expanding and the most definite, form one harmonious whole, the minutest prophecies presupposing the greatest, the greatest receiving from the most minute, distinctive marks, in which we may recognise the more readily their Author's Hand.

To-day, as a part of those miracles, which God sets before us for our own hands to handle, I would, with His blessing as I trust, weigh with you two of those larger, and at the same time intense paradoxes of prophecy, which run throughout the prophetic word, and which Isaiah, in those wonderful words which I have read to you, concentrates in one. The first is, that He, Who was foretold, should Himself be the light and salvation of those who knew not God, unto earth's utmost bound, yet that He should fail as to those to whom He should first come, the prophet's own nation, the people among whom alone, before He came, He

was looked for, hoped for, believed in. The second is, that He, Whom to adore should be the glory of kings, before Whose presence they should *arise* from their thrones and bow down before Him, should be first "despised of man, abhorred by the" Jewish "people," be in the power of the rulers of this world, as a slave is in the power of his masters.

All this was, of course, "contrary to all experience," contrary, in those who uttered it, to all their human feelings, to all to which noble natures most cling to. It was contrary to the whole tendency of things around them or before them; it was utterly beyond the reach of human power, and, except by themselves, never conceived of in human heart. Yet it has been and *is*. What was a paradox *then*, what continued to be a paradox and a stumbling-block to human reason until it *was*, what is, in part, a stumbling-block to unsubmissive human reason still, *is*.

I have read to you the whole of the great prophecy, that you might see that it is no mere combination of scattered notices. It cannot be represented to be the result of the varying hopes and fears of the human mind, or of mere difference of temperament, as an ardent soul might look to the future with more sanguine hopes, or a tender heart might shrink back at the overwhelming might of evil around it. Tender love, indeed, is a characteristic of all the Prophets. Yet, one after another, they had this sight spread before them. He who made the heart, knew and declared it beforehand; it was foretold that it would be; it has been and is.

The same prophets declare both. Isaiah, in one clear, full, calm, passage, enunciates the whole abso-

lutely, distinctly, certainly, entirely. Look at it with me.

If there is one thing, to which nobler souls by nature cling, it is the good of that portion of the human family, in which God has cast our lot. Heathenism owned, how "sweet," as well as "noble a thing" it was "to die for one's fatherland." The "ruling passion, strong in death," passes out of life with the prayer, "save my country, Heaven." In the prophets of Israel, the passion, the hunger and thirst, was, that their people should be, in deed as in name, the people of God. For this they laboured from the morning to the evening of life, as well as of each single day. At times God worked by them great reformations; at times they failed; or the people relapsed and became worse than before. But no disappointment discouraged, no ingratitude chilled, no power quelled or silenced them. "Love, strong as death," infused, enabled, gifted with perseverance by God Who sent them, sustained them, until man slew or God took them. This was the end of their mission and of their life. For this, God had created them.

Yet, as the end of all this toil and of the people for whom he toiled, Isaiah foreannounces, that God should form One from the womb to bring back Israel to Him, and that towards Israel that mission should, as a whole, fail; and *that*, by reason of the strength of the human will; "Israel will not be gathered." The calm enunciation is so startling; it dashes down so unexpectedly the hopes, arising from the announcement of One to be born and to live, as God's instrument to bring back His people; its clear statement of the failure of His mission towards God's people stands

in such naked unrelieved contrast with His high honour in the sight of God and with His investiture with the power of God which follows, that people have tried to evade or reverse the Prophet's words. In vain. They stand, simple, clear, distinct. "Israel, which will not be gathered." Yet this declaration too is not indiscriminate. It foreannounced the disobedience of Israel, as a whole ; not the disobedience of *all* Israel, but the contrary. It is no voice of disappointment, which lays down its office hopelessly. Calmly the prophet foretells what would be, the disappointment in the main, the partial success, the great compensation. It is still that one same voice, which sounds throughout the prophets. ^a "A remnant shall be saved ;" ^b "the remnant shall return, even the remnant of Jacob, unto the Mighty God." Isaiah does not foretell only that, when the Long-expected should come, His people should flock to Him. He prophesies two things ; 1) that a certain portion, preserved and guarded by God, "the preserved of Israel," should be restored by Him Who should come ; 2) that this restoration of that portion should be by conversion, by a change of heart and soul, a bringing-back to God, a turning to God. The first office of Him Who should be born into the world was to be (as Jesus said that His own mission, while on earth, was,) to "the lost sheep of the house of Israel." He was to be the Servant of God, to perform His will to His people, "to bring Jacob back to Him," "to restore the preserved of Israel." We seem to be already in the Gospel, when Jesus said ; ^c "My sheep hear My voice." "Ye believe not, because ye are not of My sheep." "He that is of God heareth God's

^a See on Joel ii. 32. p. 131.

^b Is. x. 21.

^c S. John x. 27, 26.

words; ye therefore hear them not, because ye are not of God^d." A portion of God's people, "preserved" by God, should return to God. It is no mere continuance in the old, no mere addition to what they had, no glories inward or outward, to come to the Jewish people, *as they were*, no mere developement of their law, no mere enlarged knowledge of God, or fresh revelation of His Will, or disclosure of His infinite love. It was to be all this, but it was to be more. It was to be a fresh irradiation of light upon the mind, a flood of knowledge, of light, of love. But it was also to be a conversion of the heart and will. What Jesus said to Nicodemus and the twelve lay implied in Isaiah, "^eExcept a man be born again, he cannot see the kingdom of God;" "^fExcept ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The benefit from Him Who was to be born to them was to those who, having gone astray, should be brought back. He was to be light, not to them who "^gsay, we see," but to those who owned themselves blind. He was to free, not those who said, "^hwe be Abraham's seed and were never in bondage," but the bound. He was to restore, not those who should deem themselves to be in the way, but those who should own, "ⁱall we, like sheep, have gone astray; we have turned every one to his own way;" as our Lord Himself, when He came in the flesh, said, "^kThey that be whole need not a physician, but they that are sick;" "I am not come to call the righteous but sinners to repentance." They were individuals, yet a class; those "preserved" and kept

^d viii. 47.^e S. John iii. 3.^f S. Matt. xviii. 3.^g S. John ix. 41.^h Ib. viii. 33.ⁱ Is. liii. 6.^k S. Matt. ix. 12, 13.

by God, kept by His mercy without them, yet with the consent of their own will. They were not merely to go on in the right way; they were to be brought back, and themselves first to return, to God. Israel too then needed conversion; and all, whom the Servant of the Lord should enlighten, He should first convert.

Yet this was but the beginning. This was the loss and disappointment. What was the compensation? The world; the nations. What was to accrue to them? Light and salvation. And this light was to be in One. He Himself personally was to be their Light. "I will also give Thee for a light to the Gentiles, to be My salvation unto the ends of the earth." It is again the voice of the Gospel. "¹ I am the Light of the world." "That was the true Light, which lighteth every man that cometh into the world." And in what guise was He to come? Contempt. Truly this is not the way, in which man would expect the world to be won. This is not the way, in which men now hope that the world may be regained. Influence, natural and cultivated powers of mind, persuasiveness of words of man's wisdom, excellency of speech, every thing in which man, as man, is superior to man—these things men look for, as at least the chief instruments for winning men,—dare we say, for gaining souls? Good things in their way, yea good gifts of God, when penetrated by His Spirit! Yet not so did Isaiah foretell that the world should be won. Not so was it won. Stronger words could scarcely be chosen to express the unmitigated contempt, which the world should show to Him Who should in the end convert it. "To Him, the *contempt* of man," not, de-

¹ S. John viii. 12; i. 9.

spised only, but their contempt^m, in whom their contempt was, as it were, personified; to Him, *the loathed*ⁿ, perhaps, the awakener of the loathing^o of the nation; "to Him," the Servant indeed of God, but, as it seemed, the powerless "subject of rulers," as Pilate deemed, "^pknowest Thou not, that I have power to crucify Thee and have power to release Thee?" It is, as you know, no insulated description of Him Who was to regenerate the world. "^qI am a worm and no man; a reproach of men, and despised of the people." "^rHe was despised and we esteemed Him not."

Yet this is He of Whom Isaiah foretold that, "to Him kings should rise up, princes should worship."

This is something even beyond that other great subject of prophecy, that the world should worship that One God, Whom then the Jews alone adored. Every thing human was against even this. A small powerless nation, nay, when Isaiah prophesied, not a fraction of a nation, in extent not so large as some of our English counties, in numbers, *at that time*, perhaps not one-third of our capital^s, distinguished for

^m *חִצְּתָהּ*, like *חִצְּתָהּ*, Job xii. 4, lit. the laughter, i. e. the object of laughter; *חִצְּתָהּ* Ib. xvii. 6, 'a byword.' See Ew. *ausf. Lehrb.* p. 389. ed. 7. So AE.

ⁿ *חִצְּתָהּ* may be a verbal noun, like *חִצְּתָהּ*, Is. xlix. 7. See Ew. Ib. p. 416. ^o i. e. if *חִצְּתָהּ* be, (as is most natural) the Piel partic.

^p S. John xix. 10.

^q Ps. xxii. 6.

^r Is. liii. 3.

^s In Uzziah's prosperous reign, Judah had but 307, 500 fighting men. (2 Chr. xxvi, 13.) Taking these as $\frac{1}{4}$ of the population, (the fighting men being those "from 20 years old and upward," Num. i. 3, 2 Chr. xxv. 5.) and these being $\frac{1}{4}$ of the whole people see Rickman in "Census of Great Britain 1851 Popul. Tables ii: Ages &c. p. vi.") the whole population of Judah was 1,230,000. (from Smith Bibl. Dict. Kingdom of Israel p. 897. K. of Judah p. 1158.) The reign of Ahaz must have much diminished the population.

no human gifts, inconstant, variable, influenced by every idolatry in turn, and influencing none ;—how should it sway the world, which could not itself be fixed in good, ever “starting aside, like a broken bow,” missing the mark for which God made it? The child is the parent of the man. In natural things the rudiments of the nation foretell the character of its greatness. The single, self-reliant, Arab energy boded, if united, the conquest of the world. In Rome, the strong practical wisdom, stern energy, self-forgetful patriotism, insensibility to reverses, measured advances to power, were rudiments of its consolidated world-empire. Spiritual conquest requires spiritual superiority of might. Where was it? In the prophets? But they had not won their own people. There was a long experience, but of failure. “I should have been less surprised,” said one, feeling his way back from unbelief, “if this had been predicted of Jupiter, and had been fulfilled.” For the Romans

The king of Syria carried away a great multitude of them captives and brought them to Damascus. (2 Chr. xxviii. 5.) 120,000 fell in one battle with Pekah (Ib. 6.) The Edomites carried off other captives (Ib. 17.); the Philistines invaded the cities of the low country (Shephēlah) and the south of Judah and dwelt in some of their towns (Ib. 18.); and Tiglathpileser, to whom Ahaz sent for help, “distressed him but strengthened him not” (Ib. 20). Under Hezekiah, when “Sennacherib came up against all the fenced cities of Judah and took them” (2 Kgs. xviii. 13), Sennacherib himself counts the strong fenced cities which he took at 46, “besides a countless number of smaller towns.” (Inscript. in Rawl. 5 Emp. ii. 435). With cruelties such as the Assyrian monuments attest, the slaughter must have again brought down the population, which had probably recovered to some extent in Hezekiah’s first 13 years, besides the deportation of “young and old, male and female,” which Sennacherib states at 200, 150. (Inser. Ib.)

had, at least, an iron might of will, and an iron power; the Jews had not even human steadfastness of purpose, and their national existence was well-nigh gone. Ten tribes had abandoned the pure faith, and had entered on their scattered, broken, despised^t, existence. The same prophets, who foretold the future spiritual conquests of Him Who was to be born of them, foretold also, with absolute certainty, the captivity of the portion which remained. Yet they prophesied, not, that they should leaven the nations among whom they should be captives; not that Israel, having the knowledge of the true God, should be the missionary of the world, over which it was to be spread; not that the life-blood of the truths which they held should be circulated with themselves in the system of nations; but that One should be born in that country from which they were to be severed, and that He should convert not the world only, but themselves first, and that Jerusalem itself should be the centre and spring of that conversion.

But the prophecy went far beyond this fact, that the God, Whom they alone worshipped, was to be owned as the God of the world. Nor was it only or chiefly, that one, who was once despised, should in memory be revered. This too does not lie in human conception. Man can imagine that what was once unjustly *hated*, should afterwards be revered. For what is great in this world's eyes may, through envy, be the object of hate. The world reverses its judgement of hate, not of contempt.

But the prediction in Isaiah is more than this. It is not like Plato's ideal just man, whose justice can

^t See my Commentary on Hos. viii. 8. p. 52. and ix. 17. pp. 61, 2.

only be tested by being thought unjust, and, as being unjust, punished^u. For there Plato's picture ends. Isaiah's prophecy is no ideal, but the distinct prediction of one who was to come ; no posthumous honour, but an universal personal rule. The same Person, born of woman, was to be despised, abhorred, mocked, spat upon, smitten on the cheek, adjudged to death, cut off, and Himself to rule, to be the Prince of peace, His rule unending, unbounded, increasing without end, Himself the Object of the worship of kings and nations to the ends of the world.

Nor can it be said truly that Isaiah had a limited knowledge of the human race. The nations, known to Isaiah and his hearers by a human knowledge^x, included Greek and Italian, Celts, Scandinavians, Slavonians and Teutons, Armenians, Medes, Persians and some yet beyond ; and then from Elam and Asshur to Ethiopia southward, Egypt and the Libyan tribes to Spain. India they knew at least in memory. Isaiah, in this immediate context, foretold^y, "Behold" (it is a great wondrous fact to which attention is called) "these shall come from far ; and, lo, these from the north and from the west ; and these from the land of Sinim." They were to come from distant lands on all sides ; and those, who are mentioned by name, are now recognized to be from that furthest East, China^z. These fill up part of the outline of the "all nations," who were to flow in to the worship of the One True God from earth's remotest bound.

This was prophesied, not by way of hope or antici-

^u de Rep. ii. 5. ^x See my Commentary on Micah iv. 2. p. 321.

^y Is. xlix. 12. ^z See Gesen. Thes. v. qrvv pp. 948-950.

pation, but with absolute certainty. This, the blessing of all nations in the seed of Abraham, was the hereditary prophecy, the charter of their national existence, for nearly 2000 years. They were enlarged, contracted, trampled on, torn away from their land, corrupted, despised. The faith was not rent from them in their adversity; it was not obliterated by prosperity. Their hope was not in themselves. ^a*They* were not to work "deliverance in the earth;" nor did they become missionaries to the heathen. Their eyes were ever fixed on One to come.

And, as time went on, God filled up that outline. The additions intensified the marvel beforehand; being Divine truth, they facilitate it to belief. Isaiah, who here speaks of the low estate and contempt of Him Who should be the Light of the world, speaks elsewhere, as you know, of His Atoning Death, and, after and because of that Death, of His personal reign. He who here says, that "kings shall worship," declares elsewhere, as do David and other prophets, that He should be God. Continued reverence, unceasing personal rule in life after death, perpetual diffusion of life and salvation from Himself, belong only to Him, Who, while for us men and for our salvation He became Man, continued what He was, the Author and Giver of life, Almighty God.

And now look back with me to the heads of this compass of predictions. Human anticipation sees, with more or less sagacity, the probable future in its present human causes. Divine prophecy sees certainly a future, of which the causes lie hid in God. Which then are these, human or Divine? One, it is pre-

^a Is. xxvi. 18.

dicted with one uniform certainty, should be born, Who should convert, bless, reign over, be adored by, obeyed by, all nations, King and Priest for ever, yet not according to the Jewish Priesthood. And on what conditions? That He, the Prince of peace, should be despised, rejected, smitten to death, yet live for ever. And yet He, Who was to be received by the nations, was to be accepted by a portion only of His own people. And those who should receive Him, Jew or Gentile, were to receive Him through a conversion of heart. He was to bring a new law, the same in a measure but not the same; for it was to be new. And that law was to be received through a new spirit, one universal outpouring of the Spirit of God, on young and old, sons and daughters, nay specially on the slaves, male and female. Joel says nothing of the wise, but he predicts the conversion of those who were among the first converted, the slaves^b.

Could man foresee this? Could man accomplish it? If man could conceive it, why has it not been conceived elsewhere? Why only by men who claimed to speak the words of God? Man has conceived the idea of universal civil empire. He has longed for another world to conquer. The universal empire of mind is too bold an ambition, even in human things. Experience was against it. Each philosopher sought to gain his adherents. His authority was disputed by his contemporaries, set aside or modified by his successors. The long succession of prophets attested its impossibility to man; no one was commissioned to execute it and so none attempted it. They foretold a new law; they modified not one letter of the old.

^b Joel ii. 29.

It was no chance, no failure through human infirmity, in what could be, but was not. God made His creature for Himself, to find its bliss in obeying Him. He gifted the human soul with that mysterious endowment of reason, the image of His own, to bow before no idol, to be the slave of no created being, to be enlightened by Himself, and to obey His voice alone, howsoever that voice should sound to it. He gifted the soul of man with that yet more sacred power of free-will, which, even in claiming the obedience of His creature, He Himself will not force or subdue, save by the overwhelming power of His love, willingly received by the soul itself. Man could not conceive the universal subjugation of the human mind to man, because it is contradictory to a primary God-implanted law, too sacred for man's conscience to dare to violate. This new universal obedience, which the prophets foretold, was not to man, but to God; an obedience rendered through the empowering enlightenment of the Spirit of God, teaching the soul to recognise its Maker's voice. The conception was not self-contradictory, because it involved the Presence of a power, above man, within man; detaching him from self-will, to set his will free; freeing him from the bondage to himself, his passions, his idiosyncrasies, his weaknesses; breaking the mould of self, to enable him freely to receive the mould of the only pure Reason, the Mind of Christ, his God. The prophecy was possible, only because the power whereof it prophesied was Divine.

This, in itself, answers the question, "could man accomplish it?" But look at the two arrays, when Jesus came. On the one side, (in our Lord's cause

we may speak boldly, it will be reverent still,) on the one side, to human sight, was a Jew, a carpenter's son and a Carpenter, speaking and acting in the most despised part of the most despised country in the world, hated by the powerful, the wise, the learned, the respected of his nation, condemned as a malefactor and seditious, crucified because He called Himself the Son of God, "because^c," they said, "that Thou, being a man, makest Thyself God." His cause would have failed, had He not been worshipped as God. One, who should so have spoken, who, not being God, should have said, "^dI and My Father are one" ("substance," *ἐν*); who should have accepted St. Thomas' adoring confession, "^eMy Lord and my God;" or who should have declared his own ever-present existence, "Before Abraham was, I am;" or should have spoken of himself as having come "down from heaven," and being then "in heaven^g,"—he could not have been the regenerator of the world, since he would have said untruly, "I am the Truth^h." He would have been, as the recent romancer ⁱ represented Him, the hideous wreck of what God had endowed for good. No reverence, had such been possible upon failure, no reverent memory, no admiration, (such as some, who disbelieve in His Divinity, inconsistently render Him,) would have fulfilled the prophecy. All was rested on that one demand. He came; and, as was foretold of Him, He was rejected, despised, put to death; but He claimed the world as His own; He demanded to be obeyed by all, loved by all, adored by all, because He, being God, did, as Man, die for all.

^c S. John x. 33. ^d Ib. 30. ^e Ib. xx. 28. ^f Ib. viii. 58.

^g Ib. iii. 13.

^h Ib. xiv. 6.

ⁱ Renan.

We are, thanks be to God, so encompassed by the light of the Gospel, that grace has become like nature, and it now seems, as it is, unnatural not to be a Christian; for it is the only true end, the nobility, the integrity, the completion of our nature. But look back at those times. Look at the pride of Rome, its long centuries of prosperity, its power, its name, which it idolised, bound up with the memory of its false gods^k. Conceive the proposal made to it to depose all those gods, to count them as nothing, and to worship One, Whom they knew only as a Jew, crucified by one of their subordinates. We know their answer from the Imperial Edict, that Christianity was “^lan empty execrable vanity, a pernicious error.” The question, said Festus, was only about “^mone Jesus, which was dead, whom Paul affirmed to be alive.” Or look at Greek and Alexandrian philosophies. Measure from what you see around you, which is not Christian, what the demand was, to receive the undemonstrated wisdom of a Jew; to substitute dogmatic faith for scepticism; to believe, what they, from the rooted traditions of their schools, thought irrational, the creation of matter and the resurrection of the flesh; or that all-comprehensive “foolishness of God,” the Cross of Christ and the worship of the Crucified. Greece and Rome were but specimens of human nature. Wherever the Gospel was planted, it was watered by the blood of martyrs. Will was arrayed against will, this world’s wisdom against the foolishness of this world; iron might against weakness; oppression against non-resistance. The world had its way, slew, imprison-

^k See references in Tert. Apol. c. 25. p. 63. Oxf. Tr. ^l Edict of Maximin in Eus. H. E. ix. 7. ^m Acts xxv. 19.

ed, banished, enslaved, tortured, and was conquered. It conquered that which was of earth, and slew it. It was conquered by the Indweller in those "earthen vessels." "Greater," it had so been said to them °, "is He that is in you, than he that is in the world." The words of the Prophet were fulfilled ; yet not by, but against, human power. God foretold that He would win the world, and He overcame it, not by His power but by His love.

Amid this wide-wasting flood of scepticism, it may be useful to some of you, to grasp this great miracle of the wisdom and love of God ; a miracle, which it requires no learning to apprehend, although all learning evidences the more its intensity. What Divine wisdom predicted, contrary to all experience and impossible to man, Divine power has accomplished and is accomplishing by one unceasing miracle, the miracle of supernatural transforming grace. Unbelievers have asked for a revelation written in the sun. God gives a revelation more blessed, one written in the hearts ; but the evidence for which is around you, within you, of which you are yourselves a part ; a miracle, which pervades those three hundred million souls, which, from every land, from every character of people, intellect, temperament, habits, dispositions, circumstances, worship Him Who was born on earth for them, and, dying, bare their sins.

But if any of you have been tempted to part, if not with the faith, yet with the certainty and assurance of the faith of his childhood, it is your duty, it is the only honest way with yourselves, it is part of your allegi-

ⁿ 2 Cor. iv. 7.

^o 1 S. John iv. 4.

ance to God Who made you, to look steadfastly at this great miracle which God is daily fulfilling before your eyes, and see whether it is not true. The temptation of this day is not mostly to absolute unbelief which it distinctly enunciates to itself. A luxurious, easy, trouble-hating age is, for the most part, alike incapable of boldness in good or in evil. It would be Christian, without the substance; unbelieving, without the name. It would make a concordat with Christ. It would honour Him by taking His Name, accepting of His revelation what it likes, so it may, in His Name, disbelieve of that same revelation what it dislikes. It would allow Him a limited prerogative, erect Him into a constitutional sovereign, only with no absolute rights over the creatures of His Hands; and it sees not, that, for the words of the ancient Creeds, "I believe in One God the Father Almighty, and in One Lord Jesus Christ, Very God of Very God," it is really substituting as its creed, "I believe in myself and my own self-sufficiency to myself, and that there is no one with absolute dominion over me." It balances between truth and the denial of truth; it weighs probabilities; it allows that there is much to be said for God's truth; and, being withheld by some instincts, or early faith, or remaining grace, from formally disbelieving all truth, arrives at the same end, by loyally believing none. The creature has in truth but one choice, to accept or to reject God, wholly. This is the issue before each of you. It is an issue of life and death.

But it has been said of that marvellous prophecy, which I have set in outline before you, "It is not all fulfilled. When the world was less known, we

could have believed that the world was well-nigh converted ; now we know of those millions of China, of the swarming tribes of central Africa. Or what of the Mohammedans ?” Mohammad, a descendant of Arius and forerunner of Socinus, could only establish his heresy by owning Christ, as the “Word of God.” His was not an independent religion, but a heresy. It too, as far as it was better than the idolatry which it absorbed, was a fruit of the “law” which “went forth from Jerusalem.” All its positive truths are from revelation, only not made to him who claimed it as his own. Compared to the Gospel, it is as darkness to light ; yet its twilight rays are from the Gospel. It too has run its course, and is tottering to its grave. But if not, what then ? Place yourself in any one of those ten persecutions, in which man tried to exterminate the faith of Christ, before Tiridates or Constantine had bowed the knee to the Crucified, where was then the prophecy, “kings shall see and arise, princes also shall worship^p?” Who would then have believed that kings should count it their glory to worship Him Who, for us, hung upon the tree ; that, the more devout they should be to Him, the more they should be honoured ; that there was a higher glory than the rule of the world,—to be the pious subject of Christ ?

° Alcoran Sur. 3. n. 39. 45. “The angels said, O Mary, lo God announceth to thee the Word from Himself ; His Name is the Messiah, Isa, son of Mary.” This was no chance confession, but was alleged by the fugitives in the first flight to the Christian king of Ethiopia. “They said, what God Most High said, that He was the Word of God, which He sent into the Virgin Mary.” Upon making this confession, they were not delivered up to their countrymen. Abulfedæ Ann. T. i. p. 42. ^p Is. xlix. 7.

Yet, for fifteen centuries, what would then have seemed incredible, except to faith, what might then have seemed failure in this prophecy, has been fulfilled. The fulfilment of what was then impossible, save to God, is the earnest of the fulfilment of what remains. It has been fulfilled in kind, although not as yet in the fulness which shall be. Amid every check, the tide has rolled on. The Romans were conquered; the Gospel took captive their conquerors. The Gospel won the Emperors of Rome, only to pass beyond the Empire. If one people forfeited the gift, it was replaced by others. Even after that terrible rent of Mohammad, all Northern Europe and Asia became obedient to Christ, in ages which men count "dark." Countries, unknown of old by name, except in the Scriptures, the Russias¹, form a part of its Empire. New nations are made known, only to be won to Christ. Christians are far more than thrice as many as the whole population, assigned at its birth to the whole Roman Empire². In our own time all who have any positive faith are agreed in this, to gain souls

¹ Ezek. xxxviii. 2, 3; xxxix. 1. Even St. Jerome, living in the East at Bethlehem, knew of no such people, and supposed the Greek translators to have been wrong in retaining "Rhos" as a proper name. Bochart recognized it in the "Rhozalani" of Pliny (N. H. iv. 12.) and Ptolemy. (iii. 5.) Phaleg iii. 13. p. 189. רֹשׁאֲנִי cannot mean "chief prince." (as the E. V. renders, following the Syr. Vulg. Aq. and Chald.) It must be "prince of Rosh," &c. Frähn (Ibn Foszlän p. 27-9. 193.) quotes Byzantine and Eastern writers of the tenth century, who were acquainted with the nation, "Rhos," which the Byzantines call "Scythian." See the condensed account of Gesen. Thes. p. 1253. Bayer (Orig. Russ. in Comm. Acad. Petrop. 1726. p. 409.) found the name in a Latin Chron. A. D 789. Else, the name was lost, as far as we know.

² Merivale estimates the whole population of the Roman Empire at 85,000,000 only; (Hist. of Rom. Emp. c. 39. Vol. iv. p. 432, 3.)

to Christ. China has been anew laid open ; the blood of Martyrs has saturated with its fertilising power the soil of Japan ; one Russian mission has added its 70,000^s ; the isles of the sea are opening to ourselves ; their once wild inhabitants are becoming humble worshippers of Christ. Universality of empire rests on universality of obligation. All are already, in hope, the possession of Christ, because He purchased all with His most precious Blood. The promises of God, His eternal word, depend not upon His creature, time. But, in a mysterious way, He has left them to depend on us. His “ ‘ people shall be willing in the day of His Power.” He has left His work to be completed by us, through our zeal, our love for those, for whom with us He died. He has left His own word to have a more or less full fulfilment according to the faithfulness of His creature, man. He so respected the mystery of our free-will. He so loved, that we should be willing co-operators with Himself.

Each in our own order, we have part in this great work for time and eternity. Each earnest, “Thy kingdom come,” echoes on through all the realms of infinite space. All those millions upon millions of “Thy kingdom come” mount up into His Presence, Who is “more ready to hear than we to pray.” Not one has been lost. Not one but, in eternity, will have been found to have had its share in hastening that universal reign. All which have ever been uttered live on now and work now. Live and pray for thy

^s The Catherine Archipelago ; but whether confined to them I know not. Another Russian mission, under a very Apostolic Bishop, is gaining souls in the Northern part of China ; monasteries are arising in Circassia, and a large work begun. ^t Ps. cx.3.

time, and thou hast lived and prayed for all time unto the end. For the wave and impulse of motive, as of sound, never ceases; each deed well done, each word well-spoken for God, lives on in other deeds and words of love and holiness; each soul, won to God, hands on the torch of burning love, until it shall have reached the hearts and realms e'en now benighted, and all the kingdoms of the world shall become the kingdoms of Christ.

They say of you, my sons, that you have less heart for these things than those before you; that secular callings, or lucrative occupations, or competitive offices, or openings to ambition, find a superfluity of candidates, but that fewer among you will give yourselves to the directest service of God, the winning of souls; and that this University leaves to those less educated, less trained, often-times less gifted, the highest offices in the great spiritual kingdom of the King of kings.

There has been some check. I cannot believe that it will last. You have those best natural gifts of God, loving loyal hearts, strong affections, deep sympathies, generous emotions, nobility of soul; some of you have eloquence too and keen powers of mind. Nature, though it is not grace, is the rich unwrought material for grace to work upon. Plainly, none dare take upon himself an office of God, unless he be called of God. But it is with you by His grace to remove in yourselves the hindrances which prevent your receiving that call of God. Plainly, you cannot take the office of teacher, unless you hold with a certain and God-given faith the truths which you profess to deliver, as the revelation of God. Souls cannot be won by

half-heartedness in faith or in life. Our faith is dearer to us than life, certain as the Being of God Who gave it; to die for it were gain and joy. I cannot, will not, believe, that you will allow yourselves to be numbed by the paralysis of this scepticism around you, that you will let your powers be crippled, your grasp of God's eternal truth be enfeebled, because others' hearts around you have waxed faint, or that you will allow the voice of Jesus to be confused to you by the Babel-din of those, who think that they can pull down, but who can reconstruct nothing, save with the broken, unsymmetrical fragments of what they have dislocated.

The misery has been, that men have been distracted by questions, which readily admit of solution, or without injury could remain unsolved, instead of laying or keeping hold of the central truth, from which these lesser questions are seen in their due proportion and order. If men, by the grace of God, believe in God, as He Is, and know their own relation to Him as His creatures, the battle is won. If men really believe in Jesus, and live in that faith in Him, Very God, and, for our sakes, Very Man, that light will irradiate and light up all those more distant portions of revealed truth, which seem dark to those who fix their eyes on them alone. Gain first for yourselves from Him Who giveth His Holy Spirit to those who ask Him, a fixed faith for yourselves, and then, whatever your calling, that faith will shine on to others.

And if God call you to His more special service, it needeth not to seek distant lands, to spread the kingdom of Christ. Alas! one of the largest heathen cities

in the world lies at little more than an hour from you. God has “^t much people” there, as at Corinth. And sad as is the sight of its heart-aching penury; sad to behold the shifts, whereby our fellow-beings strive to keep off starvation; sad as it is to read the hard intellectual faces of those, of whom one dare not hope that they believe in God; sad to track it by night in streets chiefly illumined by its gin-palaces; miserable as is the hollow laugh of women, who have sold themselves to sin, perhaps out of penury; there is one sadder sight than all—because it is the sin most against the light and love of God,—it is the luxury of its many Dives’, who know all this, and pass by on the other side, loving their own luxuries, comforts, pleasures, vanities, frivolities, more than the souls for which Jesus died. It is sadder; for He has said, “^u The publicans and harlots go into the kingdom of God before you.”

But you, my sons, are not yet sated by that iron custom of the world. You desire an adequate object of your energies; you love praise; you desire honours; you wish, when the time comes, to leave a good memory behind you. And I would set before you the only adequate object of the human soul, the Infinite God, as your own God; I would set before you the only abiding, unerring, exhaustless, praise, “Well done, good and faithful servant;” I would bid you choose the only true glory, the glory above all created glory of sun and stars, wherewith they, who shall turn many to righteousness, shall shine for ever and ever; I would have you choose the true joy, above all joy which heart of man can conceive; the joy of thine

^t Acts xviii. 10.

^u S. Matt. xxi. 31.

by His own ; to be despised and so to reign in glory. 133

own Lord, the Well-beloved Son, in Whom the Father is well-pleased. Be thou faithful to His grace, and He Himself saith to thee, “^y All that I have is thine.”

^y St. Luke xv. 31.

SERMON VI.

Zech. xii. 10.

I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon (more exactly unto) Me Whom they have pierced.

THE prophet's words are one of those flashes of Divine light, in which the clouds seem to part; heaven is illumined and opened to us, and we, like St. Stephen, see that pierced Form at the Right Hand of God, Man wounded for our transgressions, yet Almighty God. The words have that wondrous majestic simplicity, characteristic of Holy Scripture, declaring transcendent Divine truths in the plainest of our human words. If we forget for the moment, *Who* utters them, the words are yet mysterious. In themselves they are so simple, so definite; no words in any language could be simpler, *They shall look unto Me*; i.e. look, attentively considering. (The word is mostly used of God, narrowly surveying, scanning man^a, or looking graciously to him^b, or of man looking toward

^a Ps. x. 14, xxxiii. 13, cii. 20, civ. 32. Is. xviii. 4. ^b Ps. xii. 5. lxxx. 15, lxxxiv. 10, Is. lxiii. 15, lxiv. 8, lxvi. 2, Lam. i. 11, iv. 16.

that from which he hopes for help^c, and gazing^d, or not, trustfully to his God.) And He, towards Whom they shall so look, is He Whom (the word has no other meaning) they had *thrust through*. The word occurs ten times besides in the Hebrew Scriptures^e, and in every case (once besides in these adjacent verses of Zechariah) it is used of "thrusting" one "through" with sword or spear, save in that bold metaphor whereby Jeremiah says, "f They that be slain with the sword are better than they that be slain with hunger, for these pine away, *stricken through* for want of the fruits of the field," where the metaphoric sense plainly presupposes the literal. There too it is used of actual death inflicted, and replaces the like metaphor, "the slain, transfixed of famine."

The words, then, in their strictest literal sense, mean, and can mean no other than, "They shall look unto Me, Him Whom they have pierced." They speak at once of Calvary and Mount Olivet, of the Crucifixion and the Ascension, the shame and the glory, the Lamb Who was slain and the Redeemer. In their most literal idiomatic sense they speak of wounds, in themselves deadly; they tell of that piercing, which in Jesus alone was united with the contempt of the Cross. And yet He, of Whose Death man thus assured himself, dissipating all surmises of any mere deliquium or seeming death, was Himself to become the object of the hopeful trusting gaze of those who had so pierced Him. And this, not out of remorse,

^c Is. viii. 22, xxii. 8.

^d Ps. xxxiv. 6, Jon. ii. 5; did *not* look, Is. xxii. 11, did look to the brazen serpent as appointed by God. Nu. xxi. 1.

^e קָרַח. Nu. xxv. 8, Jud. ix. 54, 1 Sam. xxxi. 4 (bis), 1 Chr. x. 4 Is. xiii. 15, Jer. xxxvii. 10, li. 4, Zech. xiii. 3. ^f Lam. iv. 9.

but out of hope; not out of natural feeling which sickens at its deed of guilt as soon as it is accomplished; not out of mourning only, that it had done it, but as the gift of the grace of God. It is a fruit of the outpouring of Divine grace. Zechariah joins on his prophecy to Joel's description of the Day of Pentecost, and using his word that God would *pour out His Spirit*^g, and thereby expressing the largeness of His gift, he adds, wherein that gift would issue, grace seeking grace. The words, *grace and supplication*,^h *chen ve-tachanoonim*, are chosen in allusion to one another. As "ⁱ the Spirit of wisdom and might" is that Spirit of God, issuing in those gifts of wisdom and might, so the *Spirit of grace* is that same Spirit, working a state of grace or favor with God; and a *Spirit of supplication* is that Spirit, calling up out of the inmost soul the cry for grace, the longing for that yet larger measure of the grace already given; and both issue in the trustful gaze on "Him Whom they had pierced." That gaze was to issue further in a deep repentance for their deeds. The prophecy continues, "They shall look on ME, Him Whom they have pierced, and shall mourn for Him as one mourneth for his only son." Nor only so, but *that* repentance should itself issue in a cleansing from all sin. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem" (the same persons of whose mourning he had spoken) "for sin and for defilement," for its guilt and its stain; "sin" against God, "and defilement," its loathsomeness and impurity; an ever-abiding ever-open fountain, (such is

^g Zech. xii. 10.^h חֶנֶן וְתַחֲנוּנִיםⁱ Is. xi. 2.

the force of the word^j), not opened only but abiding open. The end of the cleansing was to be the casting away of all man's idols, all to which he sought out of God. Then, all at once, bursts in upon us the summons, resuming the great mystery, with which the words began, "God manifest in the flesh." "^kSword, awake against My Shepherd, and against the Man, My Fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered." The two sayings, lying so close together, so simple in themselves, illustrate each other. They speak of the Death of Him Who "^lwas with God," *My Fellow*, and "was God;" *they shall look upon Me*. It is part of the sublimity of God's Word to reveal so much in words so few and so simple. Five words "^mthey are in the original; *And they shall look unto Me, Him whom they have pierced.*" They presuppose the Incarnation; they look back at the piercing on the Cross; they exhibit Him Who was pierced, as the Object of mournful, trustful gaze; they declare that He had died; they present Him as Alive again, the Centre of hope, the Fountain of grace, the Cleanser from sin, the Giver of The Spirit; God, yet, as Man, pierced. They declare that those who pierced Him should be the very persons, who should gaze so earnestly to Him. The fulfilment of the great prophecy began at the Day of the Pentecost; it has held its course, all through these centuries; it shall be fulfilled yet more at the end, when, St. Paul says, "ⁿall Israel shall be saved." The words describe the special character

^j וְהָיָה כְּקוֹר וְנִתְּחָה Zech. xiii. 1. See Ewald Lehrb. § 168 p. 435. ed. 7.

^k Zech. xiii. 7.

^l St. John. i. 1.

^m וְהָיָה אֵלֵי אֶת אֲשֶׁר רָקַרְוּ

ⁿ Rom. xi. 26.

of *their* repentance. Heathen converts turned from idols to the true God, from darkness to light, from slavery of the will to freedom, from sin to holiness. The special conversion of the Jews, the first-fruits of the Gospel, lay in this; they had to own Him Whom "they had crucified, Lord and Christ^o." This was the close of St. Peter's first sermon on the Day of Pentecost: this again, when the people wondered at the cure of the lame man in the Name of Jesus, "ye have slain the Prince of life^p:" this again, in their defence to the High Priest, "by the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God hath raised from the dead, by Him doth this man stand before you whole^q." On that first preaching we hear that they "were pricked in their heart;" on that preaching the first five thousand were joined to the Church of Christ. This is still the entailed curse which they transmit from parent to child, the hatred of Christ, the blasphemy and the love of blaspheming Him Whom their fathers crucified because He declared Himself to be God. The hanged, he who was hanged, the Crucified^s, are among their favourite titles of blaspheming. This is the confession, whereby they have to cut off that self-entailed curse, "He Whom our fathers crucified was our Christ, our God." Still in each conversion is that predicted act renewed, *They shall look unto Me Whom they have pierced.*

As usual, it is the overwhelmingness of God's condescension, at which His creatures rebel. They would allow God, had He so willed, to help them after their own fashion, to give them faculties, whereby they

^o Acts ii. 36. ^p Ib. iii. 15-17. ^q Ib. iv. 10. ^r Ib. ii. 37.

^s See some instances in Eisenmenger Entd. Jud. i. 88-92.

might know of Him what they wished. But that God should be so very nigh to man, that He should become one with man, that He should not abhor the Virgin's womb, that He, Who is and was God, should die for man—the pride of man staggers at the humility of God.

And yet, as the time drew nearer, that Christ should come, both truths were more plainly taught, that the Messiah should be God, and that He should be put to death. And those who would not believe it, and who, because they believed it not, fulfilled, in condemning Jesus, the prophets who were read every sabbath-day among them, were forced, if they would still believe those scriptures, to explain away their meaning.

In shewing you the errors of the Jews therein, (as is my office to-day^t), it may not, I trust, be without use to you to point out at the same time this especially, how, amid those errors, they are, at the same time, witnesses to God's truth. This is their office as to the whole Old Testament; they are the unsuspected witnesses and guardians of the prophecies, which bear witness to Jesus. But, over and above this, their general testimony to the prophecies which testify to Jesus and to His spiritual Body the Church of God, the Jews, even while they speak against the truth, are themselves, by a great law of God impressed on the human heart, witnesses to that truth. God is "the God of truth;" and man, whom He created in His Image, bears in himself, unless he have utterly effaced

^t This sermon was preached, on the kind appointment of Dr. Lightfoot then Vice-Chancellor, as the annual sermon "On the interpretation of Prophecy, with reference to the Jewish errors therein."

that Image in his soul, an almost inextinguishable reverence for the truth. Reverence, I say, not love; for love of truth there will not be, without the love of Him Who is "the Truth," that is, Jesus, our God. But this inherent reverence for truth shews itself even amid our corruptions, a token of our nobility of Divine descent. Not till the soul has been cauterised, will it violate truth more than, for its immediate ends, it needs. Violation of truth is violation of our nature. And man, even while, under whatever temptation, he violates truth, feels it to be a wound to himself, a degradation of himself. Until conscience is drugged by habit, he shrinks at the untruth which his passion or interest, or fear, or desire, or shame bribes him to speak. He says what serves his need, and, out of a remaining reverence for himself, says no more.

Intellect tells its untruths to itself, as well as man's coarser nature. It tells them first to itself, before it speaks them out to others. If it will not submit to the plain meaning of Holy Scripture, it has to tell itself untruths as to its meaning. Yet by that implanted reverence for truth, to which it instinctively submits as far as it can without giving up what it prefers to truth, it does not violate any truth which it can help. And thus, so far as it can adhere to truth consistently with its end, it is still a witness to the truth. But, by another great law of God, man is restless under untruth. Truth is akin to the soul, and the soul rests in it, because it is of God. Untruth cannot satisfy the soul. And so the soul of man, while it admits not the truth, turns from one untruth, if it be but to another, until this too fails to rest it, because its only rest can be in God and in His truth. Yet, since

word which, by a transposition of letters, they sub- by that constraining law of his nature, he, on each occasion, violates no more truth than his end requires, he, on each occasion, admits some fresh truth which he before denied, and, while denying each in turn, he, when his circuit of untruth has been completed, has confessed in turn the whole truth. Combine each of his admissions, as he is off his guard, and he has himself borne witness to the whole truth, which he denies.

To illustrate this. They are, as I said, simple words, "they shall look unto Me, Him Whom they have pierced," or "thrust through." They are but five words in Hebrew, and, taking each in its simple sense, they mean, and can only mean, 1) "they shall look" dependently 2) "unto ME," (that is, Almighty God Who is speaking), 3, 4) "Him Whom" 5) "they pierced." From this simple meaning men have invented more ways of escaping than there are words. But on each occasion, they bore witness to more than they contradicted. The Jews, however, are often more accurate as to words than modern unbelievers, because they are less accurate in thought. They can allow the meaning of simple words, because they can still escape the convicting force of the meaning which they allow, at least so far as will stifle their conscience.

Before our Lord came, the prophecy was necessarily obscure; and so, not knowing how the Prophet could mean, that he who should be pierced could be God, the Greek and Chaldee translators mentally substituted, as they often do, a word, in appearance, like; they rendered, "because they mocked," "because they wandered to and fro," imagining that the

ⁿ ἀνθ' ὧν κατηγορήσαντο, LXX.

^o יִשְׁתַּחֲוּוּ וְיִלְעָזוּ Ch.

stituted, (*rakadoo* "leaped," for *dakaroo*, "pierced,") might signify some act of derision or unsettled wandering. That sad sight on Calvary opened the Prophet's meaning. No one, before this, doubted that the Prophet meant, that men should look to God; no Jew, after this, ventured to deny that the occasion of their so looking was one slain. Yet, had they taken the plain meaning of the words, they must have believed in that their stumbling-block, the Cross of Christ. So they rendered, "^pthey shall look to Me, with Him Whom they pierced," or "^abecause they [the Heathen] pierced," or "^ron account of him whom the Heathen slew," or, "^swhen they see the slaying of those whom the enemy hath slain of them," bearing witness, by their changes, to their own unsatisfied consciences, and, in what they confessed, to the truth of God. There is not a single Jewish Anti-Christian writer or commentator or philologist, (and they have had many thoughtful and able philologists^t), who has ventured to say, that the words can mean any other

^p Aquila.

^a Kim. Rashi. Frischmuth observes, "They should have recollected that, had the Holy Spirit wished only to express the cause of the 'gazing' or the like, He had plenty of words, whereby to express it, as בעבור Gen. viii. 21, יען, Is. lxi. 1, כי, Gen. xxxi. 42, יען אשר Gen. xxii. 16, יעני Nu. xi. 20, למען אשר Gen. xviii. 19, עקב De. viii. 20 באשר Gen. ii. 18, עקב כי Am. iv. 2, כפני אשר Ex. xix. 18, אחרי אשר Jos. viii. 8, על אשר Ex. xxxii. ult., חתה אשר De. viii. 20." de Mess. confixo, ad Zach. xii. 10. Thes. Theol-Phil. N. et V. T. P. i. p. 1051. ^r R. Isaac, Chizzuk Emunah, p. 308: Abarb.

^s "They shall flee to Me, &c" R. Tanchum. ^t We have Abu'lwalid, R. Tanchum, David ben Abraham, Lex. Heb.-Arab. (Oppenh. Add. Mss. Fol. 25.) Menahem Ben Merzuk, the Jewish the Arab. Pers. so much used by Porcles, (Hunt, 200). besides those more known.

than that, *They looked unto Me*, i. e. Almighty God, or than, *they pierced*. Their whole effort has been to separate the two sayings by unnatural ways. And yet the compound word which they distorted is a familiar idiom in the Old Testament. In its uniform sense, it is the object of the verb, so that, in order to to get rid of the meaning they dissociate the verb from the object which the Prophet expresses, and supply an object which he does not express. The idiom occurs in some ninety-seven^u places in the Hebrew Bible, and in every case, in the meaning, "he who," "that which," "this, that." Once ^x only, is the *eth* used in that other well known sense, *with*: "He made a covenant with you and with those who &c," and this, by the force of the verb with which it is joined, carrying on the construction. Nor would it any way affect the force of the prophecy, if they so rendered it, although it would remove the confession that Christ is God. For the words would still have foretold, that they should look to God with His Christ Whom they pierced. But that idiom is wholly different. Ask any Jew, off his guard, what those two connecting words mean, and he must answer, what every non-Jewish writer, whether he has believed in Christ or

^u Nold. Conc. p. 135, gives this number. In his own renderings, here as every where, he attends only to our Western equivalent for the Hebrew idiom, not to the Hebrew idiom itself, after the custom of his day.

^x In Deut. xxix. 14, *כִּי אֶת-אֱשֶׁר* carries on the construction in v. 13, *לֹא אֶתְקַם לְבַדְכֶם אֲנִי בְּרַח אֶת הַקִּרְיָה הַזֹּאת*. See further on this construction, "Daniel the Prophet" pp. 476, 477. In Ezek. xxxvi. 27, which Jews have alleged to justify the rendering "because," the construction is plainly, "this that;" "I will cause (this) that ye walk in My statutes," i. e. the *an* is, as usual, the mark of the object.

no, has seen, that they must mean, *him who*. So then, between them, they who believed not in Christ have confessed, that the words were spoken of that, which the Cross only fulfilled; "they shall look up for help to God, Whom they wounded," as they did in the marred form of Jesus. Nay more, one who least believed in Jesus^y, overpowered by the force of truth, confessed so far as we, that the words could only mean that they pierced God Himself; only, to escape confessing Christ, he said (what in a derived sense is true), that God accounts the evil done to His servants, as done unto Himself.

Stranger yet, because it admitted so much of the truth, was that other solution, whereby the Jews would reconcile the sufferings of the promised Christ with His glory. Clearly as Holy Scripture speaks of One Christ, Who should suffer and reign, first suffer and then enter into His glory, the Jews, as they stumbled at the humility of His first Coming in the Flesh, so, when Christians shewed them, that that humility was predicted in their Prophets, stumbled at their meaning also; and, out of the twofold office and character of Christ, they made them two Christs; a Christ who should be put to death, and a Christ Who should raise him from the dead and should reign. Yet here too, through that imperative voice of truth, they invented no more than they needed. At some time later than the second century, (for St. Justin says^z that

^y Hitzig.

^z "If we allege to them the Scriptures, which expressly point out Christ as one to suffer and be adored and be God, (which Scriptures I have before rehearsed to you), they are constrained to admit that these are said of Christ, but dare to say that *He* is not *the* Christ,

the Jews admitted that *One* Christ should suffer and reign), yet earlier than the fifth, Talmudic and mystical writers had adopted the distinction of the second Messiah, yet had not expanded it beyond the bare mention of the name of him who was to be slain, Messiah ben Joseph. It occurs in connection with this passage of Zechariah. "aOne alleged that the mourning was for Messiah ben Joseph who was slain; others that it was for original sin which was slain; but blessed he," it continues, "who understands it of Messiah ben Joseph; for this is he, of whom it is written, They shall look on him whom they pierced." A middle age, starting apparently from the words of Zechariah, said that he should be a good man and holy, should perish in the war with their Anti-Christ, and should be the first who should be raised from the dead. Yet later, contradictorily, he was to be slain, because he made himself a Messiah, being of Ephraim not of Judah; and, lastly, they leave it doubtful whether he shall come at all. Yet, little though they say of him, their earliest writers, who do name him, made him a sort of counterpart, a necessary complement of *their* Messiah Son of David^b. They felt, in the presence of yet confess that He shall come and suffer and reign and be the adorable God." Dial. § 68. p. 166. Ben.

^a Tr. Succa f. 52. 1. Mart. Pug. fid. ii. 11. 10, p. 411. Carpz.

^b Messiah B. David and Messiah B. Joseph are named as the two Messiahs whom God would send, but nothing beyond the names, in the Bereshith Rabba on Gen. xlix. 14. in Mart. Pug. Fid. p. 413; the death of the M. ben Joseph only in the Tr. Succa; his death as being an inferior Messiah, with no inherent life, his abiding death and resurrection, in the Sohar in Sommer Spec. Theol. Sohar. p. 91, his death and restored life, in the Yalkut Shimeoni P. ii. on Ps. ii. f. 90-2. They are named as "the two Redeemers of" the Jewish people, "who shall redeem thee," Targ. on

Christian arguments, that something was wanting to their ideal of the Messiah, and tried to remedy it. There have been among them who ascribed to the death of this their Christ who should die, an atoning power, which should redound to those who should in penitence mourn his death, and own that for their sins he died^c. So does the innate force of conscience burst

Cant. iv. 5. vii. 3, (probably of the 4th Cent.) Messiah b. Joseph is said to be the conqueror of Gog and his confederates, Ps. Jon. on Ex. xl. 11. In the *afkath rochel*, (A.D. 1375) his coming is made the sixth sign of the coming of the Messiah; the gathering of God's people (Jer. iii. 14), it is said, will be fulfilled in him; he is to be a conqueror of an Edomite [Christian] King, recover vessels of the Temple, slay all the inhabitants of the holy land as far as Damascus; (in Eisenmenger Entd. Jud. ii. 703) but is to be slain by Armillus, carried by the ministering angels and hidden with the fathers of the world; (Ib. 705) he was to be raised by the Messiah b. David and Elijah, under the 9th sign. (Ib. 715) The Midrash Vaiosha (Ib. 710), Rashi, on the Succah l. c., Rabbins in D. Kimchi, Ibn Ezra, follow the Tr. Succa in interpreting Zech. xii. 10 of him, as also Abarbenel, Mashmia Yeshuah f. 74, col. 1. in Eisenm. (Ib. 741). Abarbanel (ib. col. 3) says that it is he whom we call Anti-Christ. (Ib. 747). In his Ma'yene Yeshuah, Zechariah's word נקרי is used of his death (Ib. 750).

^c R. Moseh Alshech (16th Cent.) on Zech. The passage is given in Mc. Caul's valuable notes on Kimchi on Zechariah. p. 163. In the shene luchoth habberith, (16th Cent.) Is. liii. 12, is applied to him. "First will Messiah b. Joseph come, and afterwards Messiah b. David; and then shall the house of Joseph correct what they did amiss through the division of the kingdom of the house of David. For Messiah b. Joseph shall not come for his own need, but he shall come for the sake of Messiah b. David; for he shall give up his life and shall pour out his soul to death, and his blood shall atone for the people of God." f. 242. col. 1. in Eisenm. ii. 720. In the Pesikta Rabb. he is called the "Lord our Righteousness," and God, it is said, "will clothe him with a robe, whose brightness goeth forth from end to end of the world." p. 63. col. 2 in Eisenm. ii. 724.

through the fetters by which men would bind it, and men "almost Christians" bear witness against their will to the simplicity of Christian faith, which blends by one sustaining breath of life the various elements whose presence they own, but which God only can combine. The confession that there lie in the Prophet's words the mention of the death of a Messiah, undergone for them, and that they should in penitence look to God (although short of the truth and failing *there* where they were untrue to the grammatical meaning of the words), puts to shame the favourite evasion of rationalism, "they shall look to Me Whom they have blasphemed," an evasion contrary to the idiom and alien from the context. "Were it no more, whence," asks even a rationalist Interpreter^d, "the mourning for him, which, both from the idiom^e and from the comparison, 'they shall mourn for him, as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born,' must be a mourning for the dead?"

So, again, as to those other great words, some of which our Lord quotes of Himself, "Sword, awake against My Shepherd, and against the Man, My Fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered." The word rendered, "My fellow," is one revived by Zechariah out of the Pentateuch (as was the wont of the later prophets) and so is the rather to be understood in the same sense as in the Pentateuch, because it underwent not any changes from the lapse of time or from popular usage, but remained fixed and embalmed in its original meaning. And that meaning is remarkable.

^d Hitzig.

^e "לִפְנֵי with לְ of the person."

Apart from this place, it is used solely in the laws in Leviticus, as to dealings between man and man; acts, which man should do or should abstain from, by reason of our common humanity, in regard to his fellow-man. It contains the same appeal to the deep sympathies of our nature, as those consecrated words, "brother," "neighbour;" yet it indicates a closer relation than the word "neighbour;" it expresses the relation of community, by reason of our common nature. Eleven times it is so used^f, and never otherwise. It is a word, which stands alone in all that range of dialects, having been framed doubtless by Moses himself, to express that more than nearness, that *community*, in which man stands with man.

It is part of the majesty of God's word, that it utters with such boldness the truths of God, as God only or men inspired by God can speak, not measuring or guarding phrases, as *we* must by reason of our measured faculties, but shining out without shadow, telling us with a nakedness, which startles yet which should win us, the condescension of our God. Just before, Zechariah told us, that man should look unto God, the Lord of hosts, Whom he had pierced through. Now God, by a corresponding word, declares how *that* Man, Who should be slain, should in some way be of One Nature with Himself. Here, as elsewhere, God prepared the faithful for that scandal of the Cross, at which the faith of Apostles for the time turned pale, and foreshewed at once the greatness of His redeeming love, and the extremity of man's sin. He declares, *Who* He was, Who should

^f Lev. v. 21 (bis), xviii. 20, xix. 11, 15, 17, xxiv. 19, xxv. 14 (bis), 15 21, and here.

be given up to death ; that Israel, in his blindness, should slay Him Whom God appointed as their Shepherd, and yet that, in this their ingratitude and unrighteousness, they should only fulfil the merciful Will of God. As God calls the sword upon the land saying, "Sword, go through the land," not meaning thereby the one or other instrument of war and death, but that man, in his blind wrath, was working the sentence of His own most just judgement,—so here too, by commanding, He foreshews that, in that Death, foreordained from the beginning of the world, man's unrighteousness only worked the righteousness of God. Israel had no king *then* ; no shepherd of his people. But therefore so much the more it looked and longed for that One Shepherd Whom God had promised to set over them, Who should feed them and be their Shepherd^s. "Sword, awake against My Shepherd, the Man My Fellow," the Man, (the words mean), united with Me by community of Nature, "saith the Lord of Hosts." The words, taken in the strict, their only meaning, involve that self-same doctrine of the Humanity and Divinity of our Blessed Lord which, when denied by heresy, the Church guarded and drew out in her Creeds. He Who is Very God is also, by the condescension of the Incarnation, Very Man. But, "although He is God and Man, He is not two but one Christ." So then, although His Manhood alone suffered or was capable of suffering, He Who suffered, Who "was wounded for our transgressions," Who was, in Zechariah's word, "pierced" or "thrust through," was and is Al-

^s Ezek. xxxiv. 23, xxxvii. 24.

mighty God. And conversely, as our Blessed Lord said, "No man hath ascended up into heaven, but He that came down from heaven, the Son of Man *which is in heaven*^h," although He then was there not in His Human, but in His Divine Nature, so God called that Man, Whom He had ordained, in Whom He willed that "all the Godhead should dwell bodily," that the Word should become flesh,—God calleth Him, Christ Jesus, "My Fellow," not as to His Manhood, but as to His Godhead. The distinctions of the Creeds are not later, they are before the Gospels. The Holy Ghost, Who spake by the Prophets, bare witness by them as to *His* Being, Who should come, lest it should be a stumbling-block to those who willed to know the truth, that such was not the Messiah foretold to them. Before our Lord came, man might well marvel, "could this indeed mean such unutterable love of God, such ingratitude of man, that God should become Incarnate, that man should slay the Son Who was sent unto them?" And so before He came, the Greek-speaking Jews rendered, "the man, my citizenⁱ," and the Chaldee avoided the application, but admitted the meaning. "Sword," they paraphrased, "be bared against the king and against the prince, the companion of him who is like him." But, since Christ came, Jews have not hesitated to admit the full meaning of the word, and have even, in controversy, interpreted it of our Lord. So they bear witness to its exact meaning, even while they turn it into blasphemy. "The best interpretation," says one of the ablest and

^h S. John iii. 13. ⁱ ἐπὶ ἄνδρα πολίτην μου, LXX. The others in much the same way, ἄνδρα σύμφυλόν μου, Aq. ἄνδρα τοῦ λαοῦ μου, Symm. πλησίον αὐτοῦ, Theod.

bitterest of Jewish commentators^j, "is that the words 'the Man My Fellow,' are spoken of Jesus the Nazarene; for according to the thoughts of the children of Edom [Christians] and their faith, he is the Son of God, Substance of His Substance, and so He calleth him, 'the man, My Fellow,' according to their words." So then they, whom Abarbanel represents, admitted the true meaning of the words, "the Man, My Fellow," escaping their force by the unnatural explanation, that the Prophet so called Jesus, not as being so, but because He claimed to be so. Others who, contrary to the uniform idiom, gave some lower meaning to the word "My Fellow," bore witness to the simple meaning, that they were spoken, not in condemnation of the Holy One, but foreshadowing that God worked His Divine ends even through the rebellion of His creatures; and that He Whom they should slay, would, in a way explained by the event, have a common nature with Himself.

It is remarkable how, when Old Testament prophecy was expiring, it bare witness, more than before, to those two seemingly incompatible truths, that the Messiah should be God, and yet should die. Zechariah repeats it yet a third time in those three chapters. As God says, "My Shepherd, the Man My Fellow," so in prophesying the worthless sum, at which the good Shepherd should be valued, the price which the law assigned to the master of the slave whom an ox had gored to death^k, He bids the prophet, "cast it unto the potter, the goodly price, that I was priced of them." Jewish writers who could satisfy themselves that the "thirty pieces of silver" were anything but

^j Abarb.^k Ex. xxi. 32.

what they are, some thirty precepts given to the sons of Noah^l, or thirty dignities of royalty^m, or the thirty righteous in each generation, promised (as they say) by God to Abrahamⁿ, or the thirty in that generation^o, or who went up with Nehemiah^p, or were priests in his time^p, or thirty days of imperfect repentance^q, or thirty years of the reigns of pious kings of the Hasmonæans^r, or who scrupled not to own that they could not explain them at all^s;—Jewish writers, who could in any of these ways escape from thinking of those thirty pieces of silver, at which their forefathers priced the Blood of Jesus, doubt not that the Good Shepherd Who fed them, Whom they rejected, Who gave them up, Who speaks of Himself, “the goodly price that *I* was priced at of them” (however they may have distorted these words too) was Almighty God. Words cannot be more explicit. “The Lord said unto Me, cast it unto the potter, the goodly price at which *I* was priced of them.” If men say that God is speaking in the Person of the Shepherd, who is that Shepherd? He, the last Who should feed them, to Whom the poor of the people clung, Whom the other shepherds of His people hated and rejected by giving for His price the thirty pieces of silver, Who had authority to remove and did remove those other shepherds, and, on His rejection, broke the bands which held the people together, giving it over

^l Mystical interpretation in the *אגדה* ap. Abarb. ad loc. p. 291. v.

^m “The wise of blessed memory,” in Abarb. Ib. p. 292. v.

ⁿ Midrash Aggadah in Rashi. ^o Kim.

^p A.E. “It is said, that perhaps it is an image of the thirty righteous or priests, who were the noblest of the followers of Zerubbabel or Nehemiah.” Tanch. ^q J. Kim.

^r Abrah. Toled. in Me. Caul on Zech. ad loc. ^s Rashi.

to internal discord and heathen foes. The "thirty pieces of silver," which the Jews could not explain, occupy a characteristic place in that union of willing weakness and of authority, which endured to be sold at the price of a slave, chose as His followers the poor of this world, yet gave over the city which should slay *Him*, the Son, to the armies of the Romans, its inward polity destroyed and, for 1800 years, not restored. The whole prophecy, in which they are set, harmonises with the sad lustre of the words, to whose fulfilment St. Matthew pointed.

Zechariah prophesied that repentant looking at Him, Whom they had wounded. Long before, was that "*propria injuria crucis*" foretold in that Psalm, in which we see before our eyes the circumstances of the Cross, as if the Psalmist had had that sad sight of Calvary spread in vision before his eyes. We see the Sufferer, as no other was, save there; the bored Hands and Feet; the bones stretched by their own weight, as they hung there for us, and, as the word expresses, dislocated^t one from the other; we see the parched mouth; and hear that mysterious cry, "My God, My God, why hast Thou forsaken Me?" and around, an ungodly multitude, "the company of the wicked," "encircling," yet at their ease, not then actually adding to His suffering, but gazing, staring, mocking, grimacing, wagging their heads, insulting His trust in God with those same words of blasphemy, which the High Priests so strangely, yet so willingly, took into their mouths; and, below, the reckless dividing of the raiment, and the unfeeling casting of the lots. We feel the Psalm, as we say it on Good Friday, to

^t וְהַתְּפִירָה v. 15.

be the most vivid picture of its dread Mystery ; yet not only so, but, take the words in their simple meaning, you could imagine no other event in the history of mankind, with which they could coincide. Pare down, lower, single expressions, how men will ; let them deny, as they will, the meaning of the one or other word, they cannot combine the whole, so as to suit any other possible circumstances. And on that scene of savage triumph over that passive, tortured Sufferer, there follows, what did follow the Crucifixion, the conversion of the world. "All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord's."

One indeed chief expression has been selected out of all this, and you have been told that, if you "^u prefer the most ancient Hebrew reading," you "find instead of 'piercing,' the comparison, 'like a lion.'" That writer's master ^x too, himself of the same school, has come to see, that such cannot be the Hebrew reading. The rendering is obviously senseless. The lion encircleth not his prey, nor aimeth at the hands and feet. Not until hardened by centuries of controversy with Christians, did the Jews timidly venture to interpret "as a lion," what their forefathers, before Christ came, rendered, much as we, having

^u Essays and Rev. (Dr. Williams) p. 69.

^x "The vehemence of the controversy between Jews and Christians, in connection with this verse, appears to have brought into the present printed text the reading לָקַח, which can only be explained, 'as the lion they surround my hands and my feet,' but neither does the image of 'surrounding' suit, nor does that of a lion at all belong here." Ewald on Ps. 22.

regard to the literal meaning of the word, "dug.^y" Even after our Lord came, they still acknowledged, that the Psalmist spake of something done to the hands and feet, and gave the word the non-Hebrew meanings, "disfigured^z," or "bound^a;" glad to retain the simple construction, if they could but escape the application to our Lord. And when they ventured at last timidly to combine both^b, "biting, as a lion, my hands and feet," they still by their manifold explanations, "crushed^c," "laid hold of^d," "held^e," "gathered together^f," "struck^g," condemned, by turn, all but that one evasion which each himself adopted, in order to replace the simple meaning of the words, which had its fulfilment in Jesus.

This self-conviction of those who oppose the truth is of large application. It rests on our implanted reverence for truth, that men instinctively do not gratuitously depart from it, and that their human intellect exacts at least some semblance or fragment of truth, in order to be deceived. The broken fragments, which, in one way or the other, men are forced to retain, may be put together to consolidate the truth which they deny.

You have been told of *their* agreement in interpreting Scripture, who deny what all Christendom

^y ὥρυξαν. LXX.

^z ἡχσσαν Aq. ap. Nobil.

^a הכרו Aq. in Syr. Hexapl. Ambr. ap. De Rossi. iv. App. p. 239. Field Hexapl. ad loc. ii. p. 119. "as seeking to bind my hands and my feet," לכאסר Symm. Ib. Two MSS. of S. Jerome ad loc. have 'binxerunt' for fixerunt. ^b Chald. ^c Rashi, Saadiah Ms. Arab. transl. (Poc. 281.) In the short exposition at the end of the Psalm he passes over the words.

^d Salomo Ath. Comm. ^e Moses Alshech. ^f Kim. ^g Ibn Yech.

ever believed ^h. Even this is not true. But granted that they were ever so unanimous in destroying, the test of truth is, not in levelling but in building. Negation or scepticism are not intellectual progress, in that matter to which they are applied. They are denials, either that it has been, or that it can be.

You have been told that the words in which Isaiah declares the greatness of Him, the Child to be born, “ⁱperhaps mean only ‘strong and mighty one.’” Ask any competent Jew, and he will own that *El gibbor* must mean “Mighty God.” “^jInterpret the Bible like any other book,” and you will own, that what you render “Mighty God” in one chapter^k, must also mean “Mighty God” in that before it^l. No Jew, who could extricate himself by the one or other patently unnatural construction, not even in the sharpest controversy with Christians, doubted that the words mean “Mighty God;” the few who thought that they might render the words “mighty, strong,” doubted not that they were titles of the Child to be born.

Ask any Jew, out of controversy, and he would tell you that the words must be rendered, “Thy Throne, O God, is for ever and ever^m.” In the Psalm, the one half will allow that the words must mean, “Thy Throne, O Elohim, is for ever and ever:” the other

^h “Among German commentators there is, for the first time in the history of the world, an approach to agreement and certainty. For example, the diversity among German writers on prophecy is far less than among English ones. That is a new phenomenon which has to be acknowledged.” *Ess. and Rev.* (Prof. Jowett) p. 340.

ⁱ *Ess. and Rev.* (Dr. Williams) p. 69.

^j *Ess. and Rev.* (Prof. Jowett) p. 377.

^k *Is.* x. 21.

^l *Is.* ix. 6.

^m See on Daniel, pp. 473-478.

half will allow that Elohim signifies God, and never is used, as a singular, of any but the true God. They confess the truth between them. Look thou not on the agreement in denying, but whether there is unanimity in constructing. If, after they have pulled to pieces, as they think, the ancient fabric, men construct, each their own petty hut out of its stones, and you see the lines of the old inscriptions embedded, one here, another there, but inharmonious, disjointed, forming no one whole, you may recognise at once what is, and what is not, the designer's hand. Own, *Whose is the image and superscription, and render unto God the things which are God's.* Uncertainty is not man's end. God did not create that magnificent intellect of man, after His own image, to end in ignorance or doubt as to Himself. Minute as, in itself, is the prophecy of the piercing of Himself, or the boring of His Hands and Feet, the context in which they occur is not minute, but relates to the history of whole centuries of the whole human race. But, as you recognise some scene in nature, well-known to you, as distinct from others which might have a general likeness to it, through certain definite marked features in it, so the Gospel is recognised, at once by the broad outlines and the minute specialities of prophecy. Mohammedanism, which is rather a heresy from Christianity than a religion, boasts of the rapidity of its armed subdual of mankind. It has no marks, by which it can claim that God bore witness to it, ere it was.

Yet these prophecies are, in one aspect, not merely minute, nor are they of things simply external in the history of our Lord. "They shall look to Me

Whom they have pierced.” The simple words are a whole history of repentance, faith, hope, love, gushing out of the deepest springs of the human heart. No Jew has ever been solidly converted to the Gospel, but those springs in him have been touched. “They shall look to Me Whom they have pierced, and they shall mourn.”

“Whom *they* have pierced!” Was it then the Jews only? “Is it nothing to you, all ye who pass by?” Were it a mere prophet’s or martyr’s death, to bear witness to the truth; had Jesus only “died for us in the same sense that He lived for us,”ⁿ we should admire that Death, as we do those of the martyrs of old, but we should not mourn it. We triumph in the martyrs’ victories, by which they won their deathless crowns; we think not with compassion of the slow fire, or the red-hot-iron-seat, or the flesh-rending hook. We had not part in their sufferings, and we glory in their passion, which was their fiery chariot to the Presence of God, and to their glorious place around His throne.

Not so by the Cross of Jesus. We know that there the Jews were but our representatives; there we look with shame and compunction and sorrow; for we know that “^o He was wounded for our transgressions, He was bruised for our iniquities; the Lord hath laid upon Him the iniquities of us all.”

And so the words expand into a sacred proverb, and are true of all true disciples of Jesus. This breadth of meaning is part of the character of the

ⁿ “Christ died for us in no other sense than He lived or rose again for us.” Jowett on the Atonement in Comm. on S. Paul ii. 589.

^o Is. liii. 5, 6.

words of God. They mean all which they seem at first sight to mean ; they have that exact literal meaning ; but they express more than they seem at first sight to mean, not by any ambiguity, but through the depth of truth which lieth in them. "They shall look unto Me, Him Whom they have pierced." If we owned not that we had part in His Death, we should have no part in His redemption. Yes ! Therein is at once the intense misery and bitterness of a Christian's sin ; yet therein too is the restored Christian's intense hatred for his sins and for their offensiveness to God ; thence too is the soul-quickenings power of the Cross of Christ, that they were our sins, singly and collectively, which pierced Him. He "loved me," St. Paul says, "and gave Himself for me." He speaks to us from that Cross of unutterable suffering and shame, "This have I done for thee." We look up to Him hanging there for love of us, and must needs say, "This have I too done to thee ; save me from the sins, whereby I crucified Thee."

Yes, my son, thou wilt find the thought of the Cross of Christ all-powerful to save thee from sin. "It is certain," says Origen^p, "that, where the death of Christ is borne about with us, sin cannot reign. For such is the power of the Cross of Christ, that if it be placed before the eyes, and faithfully retained in the mind, so that the eye of the mind should look intently to the Death of Christ itself, no concupiscence, no lust, no wrath, no envy, can overcome ; but forthwith, at its presence, all that army of sin and of the flesh is put to flight." His wounds are more eloquent than words. Thy soul is a part of the price of those

^p ad Rom. L. vi. init. iv. 570. ed. de la Rue.

sufferings. He died for thee, as much as if there had been none beside to die for. If passion assail thee, think of that racked and tortured Frame, and profane not thine own, which He died to redeem and sanctify; if thy temptation would involve others in thy sin, think that for them, for *her*, with thee, Jesus died. If envy, think of His love; if avarice, of that bared form; if ambition, of the crown which He wore for thee, with which our sins crowned Him, the piercing thorns.

Once thou must behold that Form so wounded for love of thee. For in the Day of Judgement, when "the sign of the Son of Man" shall appear in heaven, "He cometh with clouds, and every eye shall see Him, and they which pierced Him, and all kindreds of the earth shall wail because of Him."¹ Look to Him now; copy, as thou canst, that pattern of love which He gave thee; give thyself by His grace to the glad and easy service of His love, that, in that Day of awe, thou mayest behold with joy the intensity of that love, of which here we can have, at best, some poor unworthy thoughts; that thou mayest not see, too late, against what love every sin was committed, to what love thou blindedst thyself, what love, if (God forbid!) thou persevere to the end to sin against it, thou wilt (God again forbid!) have for ever forfeited, in the unutterable misery of the endless loss of God.

¹ Rev. i. 7.

SERMON VII^a.

Is. liii. 1.

Who hath believed our report, and to whom hath the Arm of the Lord been revealed?

One of clear intellect, who had been, all his life-long, educated in unbelief, and who knew not the Scriptures which he disbelieved, was shewn the fifty-third chapter of Isaiah, and was asked to read it. He read it. "Strange," he said, "very strange!" He knew, or was told, enough of our Christian faith and of the history of our Redeemer, to see, at a glance, at least the outline of the correspondence. There, on the surface, lay the obscure birth and youth, the favour with God; the undeserved contempt of man; His meek demeanour and silence before His oppressors; His unjust sentence; His Death; the disgraced burial intended for Him; His being with the rich in His Death; and yet His prolonged life, the will of God prospering in His Hands, His joy at beholding the fruit of the travail of His soul; His having the many and the mighty for His portion; His being righteous, and the source of righteousness, through the knowledge of Himself; and this, because His Death was vicari-

^a Preached, at the kind appointment of Rev. Dr. Leighton, then Vice-Chancellor, as the annual Sermon on the Jewish interpretation of prophecy.

ous, because our sins caused His Death, and His Death was our healing. He, Who died a malefactor's death, was to become the awe of kings; the depth of His humiliation was the measure of His exaltation.

Thus much, at least, lies on the surface of the words. An acute mind cannot but see there thus much. Men have tried to write against the fulfilment in Jesus, and have been converted. This mind, of which I knew, was honest enough with itself, not to attempt unnatural ways of emptying the words of their meaning. And so it was staggered. The words stood out clear: the corresponding facts in the Life, the Death, the Doctrine, the Homage to Jesus, His intercession for the wicked, stood out too. Centuries lay between. "Were not the events of Jesus' Life and Death and continued Life foretold? If foretold, was not the prophecy Divine? If the prophecy was Divine, must I not believe in Him, Who was so foretold?" He paused. He seemed on the way to belief; but the thought darted, or was darted, through him; "The Jews must have had some way out of it." The light, which had gleamed on him, passed away. He placed the unbelief of the Jews between him and the convictions which pressed in upon him. An acute mind, which doubtless had often despised the Jews, which contemned the credulity of mankind, was content to *disbelieve*

^b This remarkable history of an acute mind was told me, with the name of the person, by the Rev. P. Shuttleworth, Warden of New College afterwards Bishop of Chichester, who himself had shown the chapter of Isaiah to the person who was for the moment impressed.

on *their* authority; to believe them, because they disbelieved in Jesus; to think that they could not have resisted so evident a prophecy; that they must have understood it, had it spoken of Him; and if they understood it, could not have crucified Him. In the Apostle's words, "had they known the hidden wisdom of God, they would not have crucified the Lord of glory."

"They must have found some way out of it." Yes. This is the ever-repeated expedient as to the plain teaching of God, whether as to His revelation as a whole, or as to each detail of faith or practice, to "find some way out of it." And since this is a life of probation of our free-will, as God has "made a way to escape" out of every temptation, so man makes himself a way to escape out of every revelation of the Will of God, whether as a whole or as to each of its details of doctrine or of practice. The Jews are but mirrors of ourselves. To see then the causes of their blindness may help us to see ourselves.

What then hindered the Jews from receiving Jesus in His humility? This; that they fixed their souls on those prophecies, which spake of His glory, and of theirs in and with Him; their hopes, their thoughts, their longings were so set on His Coming in His glorious Majesty, that they were impatient of what spake of His visiting us in great humility, and tacitly laid it aside and would not look at it. "Seeing," says Tertullian^d, when their rejection of our Lord was yet recent, "seeing that two advents of Him are declared, the first, which hath been already fulfilled in the

^c 1 Cor. ii. 8.

^d Apol. c. 21, p. 49. Oxf. Tr.

lowliness of the Human Nature: the second, which remaineth yet to come, to close this world, in the majesty of the Divine Nature, then shewn forth, through not understanding the first, they have regarded as the only one the second, for which, being more clearly foretold, they now hope. But their sins deserved that they should not understand the former, since they would have believed, had they understood, and would have obtained salvation, had they believed."

You remember how utterly even Apostles failed to understand the plainest statements in the most naked words, that "° the things written by the prophets concerning the Son of Man shall be accomplished; and He shall be delivered to the Gentiles, and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him, and put Him to death, and the third day He shall rise again." There they were in the Prophets; but they failed to awaken any thoughts in *them*. It was all one blank. "† And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Even the beloved Apostle relates how "‡ these things understood not His disciples at the first." St. Peter, you know, ventured to rebuke His Master, in zeal for His honour, and drew on himself that heaviest rebuke; "§ Get thee behind Me, satan." One only thing they gathered from prophecy, that this His low estate was to come to an end, and they took occasion of His prophecies of His humiliation to dispute of their nearness to Him and a pre-eminent share in His glories.

° St. Luke xviii. 31-33.

† Ib. 34.

‡ S. John xii. 16.

§ S. Matt. xvi. 23.

They could not reconcile His words with their own fixed persuasion as to His office, to "restore the kingdom to Israel." They had identified the traditional explanation of the prophecies with the prophecies themselves. Even after the Resurrection, they did not yet part with it; they still doubted not that it was His purpose to "restore the kingdom to Israel," uncertain only whether it was to be "at this time."

They rightly believed His future glory, although wrong about the mode of its fulfilment; and their personal faith in our Lord enabled them to hold together both their own mispersuasion as to the truth, and their persuasion of *His* truth, Whose words contradicted their error. And so (which is often the condition of coming to the truth) they awaited the solution of what they could not see.

But, if *they* misunderstood prophecy, how much more the rest!

They quoted the Scripture against Him. Even the people answered Him; "^k We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" They knew of "^l the Son of man" of whom Daniel foretells, who "came in the clouds of heaven, and there was given Him dominion and glory and a kingdom, that all people nations and languages should serve Him; His dominion an everlasting dominion which shall not pass away, and His kingdom which shall not be destroyed"—but *this* Son of man, who was to be lifted up^m, whom they were to lift up,

ⁱ Acts i. 6.

^k S. John xii. 34.

^l Dan. vii. 13, 14.

^m S. John viii. 28.

in Whom, when lifted up, they were to believe, and by believing were to have life everlasting—was not this inconsistent with the being of the Son of man, of whom they knew certainly by the promise of God? and if so, how could it be true? They were right as to their fact, that the Son of man should “come in the clouds of heaven;” our Lord, you know, Himself told them that they should so see Him, “ⁿsitting on the Right Hand of power and coming in the clouds of heaven;” to judge them, as they were then judging Him, and by that avowal gave the looked-for occasion of condemning Him.

They knew not how to blend this truth which they knew of the Majesty of the Messiah with our Lord’s lowliness; they waited not to see how it could be reconciled, and rejected Him.

This, probably, was “^othe sign from heaven” which the Jews so often asked for, when He wrought His miracles before them on earth. This one sign was to seal all the rest. They asked for what *was* to be given, but was not to be given *then*. Apostles too asked for that same sign; only they asked to learn about it, not as a test against Himself. “^pWhen shall these things be, and what shall be the sign of Thy Coming and of the end of the world?” And He told them, that it should be at the end, at the judgment of the world. “^qThen shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with

ⁿ S. Matt. xxvi. 64. ^o S. Matt. xii. 38. xvi. 1. S. Mark viii. 11. S. Luke xi. 16. S. John ii. 18. vi. 30.

^p S. Matt. xxiv. 3.

^q Ib. 30.

power and great glory." Again they were right as to the fact, wrong in prescribing to Him the time when it should be.

Again, the Jews do not clear up their own meaning, how, having owned beforehand that Jesus was to be born at Bethlehem^r, and having urged against our Lord His seemingly belonging to Galilee^s, they yet object, "when Messiah cometh, no one knoweth whence He is." It might be explained by their later saying; "The Redeemer shall first manifest Himself and then hide Himself and shall again reveal Himself," but that this may be a later solution, to account how He may have been born within the time foreshewn by the Prophets, and yet be no where seen on earth. But any how it seems to be a contrast between that Superhuman birth, of which Micah spoke, "His goings forth have been from of old, from everlasting," and the lowliness of our Lord's actual life, with a known human Mother, a reputed father, near kinsfolk who were as brethren. Men can admire lowliness in a mere human being: they look up to majesty. But that One and the same should be lowly, below all human lowliness, and claim a Majesty above all created beings, making Himself equal with God, David's Son yet David's Lord;—This is what theirs, and all unillumined reason

^r S. Matt. ii. 5, 6. S. John vii. 42.

^s Ib. 41.

^t Ib. 27.

^u "As the first redeemer [Moses] appeared and was hidden and at length again appeared;— So shall the second Redeemer [the Messiah] be revealed to them, and again be hidden from them. —In the end of forty five days he shall be again revealed to them and shall cause manna to come down for them." Midras shir f. 16, 4. in Lightfoot Hor. Hebr. ad loc.

^v Micah v. 2.

stumbles at,—the condescension of God. “^wThou undertakest,” says Trypho, “to demonstrate an incredible and well-nigh impossible thing, that God endured to be born and to become Man.”

It could not but be, that the Jews should have had notices of that great Atonement, the Sufferings of Him Who was to come, and that, for sin. The whole Hebrew ritual marked itself out, as signifying something to come. It promised forgiveness of sins; it accomplished nothing. One key-note ran throughout the whole, “^x without shedding of blood there is no remission.” For sins of ignorance, for lesser sins of wrong as to goods, there was sacrifice appointed. What of the greater? Where God’s law did not cut off the sinner, it was said, “^y they shall bear their iniquity.” One only exception there was, when the whole people, in that yearly long unbroken fast from even to even, humbled itself for its sins, each for their common sins and for his own; there was a picture of universal forgiveness for all; and for all things^z.

The day of atonement was the yearly picture of a great tragedy, in which the sins of all the people were placed upon the head of one, though a dumb animal; blood was shed, and sin was carried far out of sight by the living.

The sins of the people gave another side to the picture. To act for God, to witness for God, was to suffer. The blood of the prophets foretold the Death of the Son. David was the chosen image of the King

^w S. Just. Dial. n. 68.

^x Heb. ix. 22.

^y Lev. v. 1, 17, vii. 18, xvii. 6, xix. 8, xx. 17, 19. Num. v. 31.

^z Lev. xvi.

Who was to come. In his yet innocent days, he suffered daily; his tears were his meat day and night, because he was the chosen of God. The Psalm, whose words, "Eli, Eli, lama sabachthani," have pierced us so often in Passion-tide, gives us most details of the Passion. Isaiah leads us, step by step, telling us of the low estate^a, the perseverance amid the contumacy of His people, the contempt towards Him^b, the shame and spitting, the smiting on the cheek and the scourging^c, until all culminates in that great doctrinal Gospel of the Passion^d, in which he sets before our eyes the atoning Death, the vicarious suffering, the sins of us the guilty, laid upon Him the Guiltless; His stripes, our healing^e. *There* was the great reversal of the "they shall bear their iniquity" of the law in the "He shall bear their iniquities" of the Gospel.

To Daniel yet further was a limit revealed, not so defined as to take away all scope for man's free-will, yet fixed near enough, to raise a general expectation among His people when He was to come^f. To him also it was revealed in plain words, "^gThe Messiah shall be cut off," and that, in connection with the doing away of all typical sacrifices, with "^hthe finishing the transgression and making an end of sin, making reconciliation for iniquity and bringing in everlasting righteousness."

How then did Israel fail to see it? By that wont of human nature, whereby we turn away from seeing what we wish not to see, and fix our gaze on what

^a Is. xi. 1. ^b Ib. xlix. 1-7. ^c Ib. l. 6. ^d Is. liii. ^e Ib. 11.

^f See "Daniel the Prophet" pp. 184-186. ^g Dan. ix. 26.

^h Ib. 24.

we wish to be. This was the mournful description of Israel's future, which came a heavy burden on Isaiah's eager spirit, when he accepted the call of God; "ⁱGo, and tell this people; hear ye on, and understand not; and see ye on, and perceive not."

Like those, whom St. Paul speaks of as "^kever learning and never coming to the knowledge of the truth," they ever saw, ever heard, never understood.

Many things contributed to this. The prophecies of the Sufferings and Death of the Messiah were clear and distinct. But these too ended in glory. Hope is, perhaps, to our fallen race, a necessary forerunner of faith. We are too bowed down to believe, unless we also hope. And so the bright glorious side of our redemption was more prominent in the prophets, than the Sufferings of the Redeemer; the glories of His reign and of His Second Coming, than the humiliation of His First. We ever want short roads to Heaven, the reward without the toil, the crown without the Cross. And so the Jews overlooked the intervening Sufferings, and looked only to "^lthe glory which should follow." The devoted resistance of the Maccabees, while it inspired zeal for the law, for which they jeopardized their lives unto death, became unspiritualising. It was a resistance unto blood, but with weapons of this world. Roman alliance brought them Roman masters. The more they were oppressed, the more concentrated they were on this earth; they retorted the contempt, in which they were held. Suffering elevates the enduring,

ⁱ Is. vi. 9.

^k 2 Tim. iii. 7.

^l 1 Pet. i. 11.

carnalises the resisting. The thoughts of a Messiah were lost in temporal interests in the times of the Maccabees.

This is set before our eyes in that large body of Jewish interpretation of prophecy, during the time of Maccabee greatness, the Jewish Sibylline book^m, which, itself addressed to all Greek-speaking people, became, through Virgil, known to the Latin world. There we have the result, which Egyptian Jews had derived from the prophets. Every thing as to sin had been overlooked. Sacrificesⁿ there were to be, to the honour of Almighty God. But the Jewish people are pictured, as the very opposite of what the prophets exhibited them, obeying every law of God and of love^o, which in fact they broke. “^pThe nation of the great God was again to be mighty, the guide of all mankind to life,” “^qmen most just, whose sole care was good counsel and noble deeds.” One universal kingdom over all^r; to endure for aye; one king^s who should act, not of his own mind, but obeying the decrees of the great god; who should make wars to cease, execute the temporal judgements of God^t, and God’s people should dwell securely, rejoicing in the good things which God should give them, God being a wall of fire around them^u. But no strife with sin, no temptation, no victory, no love, no heart-worship, no union with God, no judgement, no immortality, save on earth.

^m See Daniel the prophet pp. 364-367.

ⁿ Orac. Sibyll. L. iii. 576-579. p. 76, ed. Friedl.

^o Ib. 218-247, 572-574, 586-595.

^p Ib. 194, 195. p. 58.

^q Ib. 219, 220.

^r Ib. 766-783.

^s Ib. 652-656.

^t Ib. 660, sqq.

^u Ib. 702-709.

The Jewish Sibylline book, except as far as it embodies prophecies of Isaiah and Zechariah, falls wholly below the deutero-canonical books. Yet in these too the longing for a Redeemer finds no place. Great moral truths there are, development of the belief in a personal Wisdom of God; but of a deliverer from sin, nothing.

The decadence of the Maccabees called out but the more the mere national feeling; and the fact, that Herod, the murderer of his sons, and an idolater, could be held in estimation by those in high repute^v, nay by the Herodians, as a Messiah^w, the fulfiller of the prophecy of Haggai, in the rebuilding of the temple^x, shews how low the national hope had sunk. And so, the few, as Simeon and Anna and Joseph of Arimathæa and those who hearkened to them, “^v waited for the kingdom of God,” “^z for the consolation of Israel,” “^z for redemption in Jerusalem.” John Baptist knew Jesus, as “^a the Lamb of God, which taketh away the sin of the world.” Simeon, who knew by revelation that he should “see the Lord’s Christ,” knew also that the Child Jesus was “set for the fall and rising again of many in Israel, and a sign which shall be spoken against, to the revelation of the thoughts of many hearts,” and that “a sword should pierce” His Mother’s

^v Juchasin f. 19, quoted by Lightfoot Harm, Ev. in S. Joh. iv. Opp. i. 470.

^w The opinion floats between different Herods, H. the great (S. Epiph. Hær. xx. init.) H. Antipas (Vict. Ant. in Cramer Cat. in S. Mar. p. 400). H. Agrippa. (Philastrus, Hær. 28.) Smith Bibl. Dict. v. Herodians. ^x See Herod’s speech, that he would raise the second temple to the glory of the first. Jos. Ant. 15. 11. 1. ^y S. Mark xv. 43.

^z S. Luke ii. 25, 38.

^a S. John i. 29.

“soul^b.” The rest looked for one, who should restore the temporal kingdom of their father David.

Still more, the sin-stricken conscience alone can long for the Deliverer from sin and from its curse. But where were such consciences among the Jews, when our Redeemer came? Among the self-justifying Pharisees? or the retribution-denying self-indulgent Sadducees? or the politics-absorbed Herodians? Truths as to God need, for their reception, a soul, in some way, disposed towards God, whether for its own felt need of God, or for its craving for Him, or for its indistinct feeling after Him. The self-sufficing cannot long for the All-sufficing. What need should it have of God, being a god unto itself? The law, “^c the schoolmaster to bring us to Christ,” had not been wanting to them; but they had been wanting to it. To call out the sense of sin was the special office of the law. Revelation had made distincter the voice of nature, that we are living in a world of sin, displeasing to our Creator; else we should not be living in a world of woe, of suffering, of death. Specific punishment for sin awakened among the Jews no thought of sin, but deeper anger only against the instrument of God’s chastisement, or, if the chastisement was partial, condemnation of the sufferers^d. God’s chastisement, where it softens not, hardens. His light but blinds the eyes, which will not see. And so, as St Paul tells them; “^e They that dwell at Jerusalem and their rulers, because they knew Him

^b S. Luke ii. 26, 34, 35.

^c Gal. iii. 24.

^d As to those “on whom the tower of Siloam fell,” or those “whose blood Pilate mingled with the sacrifices.” S. Luke xiii. 2, 4:

^e Acts xiii. 27.

not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them, in condemning Him." And then they had to justify themselves to themselves and to the people. "Ye have filled Jerusalem with your doctrine," they upbraid the Apostles, "and intend to bring this Man's Blood upon us." But especially the Prophet Isaiah confronted them with his teaching; that the servant of God was to die for the iniquities of us all by a vicarious Death, and having died, was to be worshipped and to reign. And so his doctrine was to be set aside. Man cannot, in the main, satisfy himself, flatly to ignore Almighty God. He has too strong a hold upon our fear, even if His love wins us not.

They chose then these ways of freeing themselves of the thought, that He Whom they had crucified was their Redeemer and their God.

First, then, the more pious and mystical pictured to themselves those sufferings, as taking place, apart from human agency, being invited by the Messiah upon Himself. They imagined Him "entering a palace in the garden of Eden, called the palace of the sick, weeping over the sins of His people, and calling all the sicknesses, sufferings and chastisements of Israel, to come upon Him; and they all come upon Him. And if He did not take them away from Israel and invite them on Himself, no one could bear the chastisements of Israel, which fall on them for the penalty of the law, as it is said, 'surely He hath borne our sicknesses^h.'" Or they represent the light of the Messiah as

^f Acts v. 28.

^g Sommer Theol. Sohar. p. 94.

treasured beneath the throne of the glory of God, and Satan desiring to resist Him, and God covenanting with Him, forewarning Him of the heavy yoke into which the sins of those treasured up near Him would thrust Him. “ⁱThine eyes shall not see light, Thine ears shall hear great reproach from the nations of the world; Thy nostrils shall smell foulnesses; Thy mouth shall taste bitter things; Thy tongue shall cleave to the roof of Thy mouth; Thy skin shall adhere to Thy bone; Thy body shall be weak through agony and grief. Is Thy pleasure herein? He answered, Herein I rejoice, and take on Me these chastisements, on condition that Thou quicken the dead in My days and the dead who have died, from the first man until now.^k” Where again, he makes into one the Comings in suffering and in majesty, and conceives nothing, as to us men, difficult in those sufferings, since they were to be the sufferings only of a fore-existing being. Nor had he had an adequate thought of sin, since part of the condition was, that God should equally save in His days those who had no sin, “those whom it came into Thy knowledge to create, and they were not created.” Yet inadequate as was his sense of sin, vast was his conception of the compass of the effects of those vicarious sufferings; and that, as contained in Isaiah’s prophecy. “Then forthwith Messiah took on Him all chastisements out of love, as it is written, ‘He was oppressed and He humbled Himself.’”

ⁱ Bereshith Rabba in Mart. Pug. Fid. f. 333.

^k The passage continues, “And not those only shalt Thou save, but those also which the wolves and lions devoured, and those who were devoured in the waters and the rivers, in my day shalt Thou save, yea and those who died at the birth, and not those only but those who came into Thy knowledge &c. as in the text.

Or they picture the Messiah "living in the generation of the wicked, and setting his heart to seek compassions for Israel, and to fast and humble himself for them, as it is said, 'and He was wounded for our transgressions,' and He seeks compassion for them, when they sin, as it is said, 'and by His bruises they were healed, and *He* bare the sin of many and intercedes for the transgressors.'" Voluntary vicarious sufferings; yet involving those who believed in them, in no further mystery, no likeness to the sufferings of Jesus!

Or they had a tradition that Messiah sat in the gates of Rome among those who bear diseases, and has the title of leper, because so smitten^m; or they say (still on the ground of Isaiah's words), that the afflictions of the world are divided into three portions, two borne by those of generations before the Messiah, and one by Himselfⁿ; or they place the suffering again in the invisible world and say that "the souls of the righteous tell the Messiah the chastisements of the sons of men; forthwith He takes them on Himself and lightens them off Israel, and He is in the place of the sacrifices, which were while the house of the sanctuary stood."

^l Bereshith Rabba on Gen. xxiv, 67, in Mart. f. 430.

^m Rashi from Sanh. dist. Chelek, Mart. Ib. Schoettg. Horæ Hebr. on Is. liii. 4. ⁿ "Raf Huna in the name of R. Acha, said, the chastisements are divided into three portions, one to David and the fathers, and one to the generation of the persecution, and one to the king Messiah, of whom it is said, Ps. ii. 6." Aggada Samuel in Huls. Theol. Jud. p. 329. Another version of the tradition ascribes the suffering, to "the generation of the Messiah."

^o Yalkut chadash f. 142 col. 4. fin. n. 47, Amst. 1659. 4. in Edzardi Berachoth pp. 175, 6.

Costless, because abstract admissions of the truth of the value or necessity of vicarious suffering! They saw in Holy Scripture, the truth of the saying, "A brother shall not redeem a man." They repeated on its authority, "fathers deliver not their sons; Abraham delivereth not Ishmael, nor doth Isaac Esau ^p." They forgot it, as to themselves.

Then they halved the prophecy and owned that what spake of the glory or intercession belonged to the Messiah, but assigned the suffering to another or to others, whether by impossible paraphrases, or by nakedly ascribing a vicarious efficacy to the sufferings of the Jews, whether the whole nation or a portion of them, though one owns the explanation to be untrue. "This, that he did no violence, is said by the nations according to their thoughts, not by the prophet; for it is not true; for it is manifest that there were transgressors in Israel." Or even in early days, they invented a two-fold Messiah ^r, corresponding to the first and second coming of our Lord; a Messiah son of Joseph who should die, but only in unbidden war, and a Messiah Son of David in whom should be fulfilled the glories of the second Coming. How should they believe in a Redeemer, who imagined themselves to be redeemers, or accept of an Atonement, who knew of no sins of their own to be atoned

^p Citing expressly Ps. xlix. 8. The Siphre proceeds, "that brethren [deliver not] brethren, whence is this doctrine? 'A brother shall not redeem a man' (Ps. xlix. 8); Isaac delivereth not Ishmael, nor Jacob, Esau." Siphre in Deut. p. 58. col. 4. med. in Edzardi Berachoth, p. 190.

^q Abarb.

^r See ab. p. 144 sqq.

for? “^sTheir later writers,” says one ^swho alas! did not account himself “altogether a Christian,” “their later writers abandoned this explanation [of the Christ] unquestionably out of controversial reference to the Christians.” And so, like those who fulfilled the prophecies in condemning Him, they partly use abstract arguments against the Incarnation; “‘Thou, being Man, makest Thyself God;” partly like them, they reject Him because in His first Coming He did not fulfil, what was to be fulfilled, either in the long course of the Gospel, or at the Second Coming. “If He was God,” says one of their controversialists, of most repute among them, “why was His Countenance marred”^u? and if thou sayest, because they struck Him and from His affliction, say, if He was God, what befell Him that He should be marred thus?”—“^vIf it is said, in life He was ‘fairer than the children of men,’ but it was in death that ‘He had no form or beauty,’ answer, if He was God, how came death upon Him, and what and how could change of beauty of form be His?”^w

Or “^wto what end,” they ask, “should He bear our sicknesses? Was there no forgiveness of sins before Jesus was born?” Or (using the argument which S. Paul had to meet, “^xshall we continue in

^s Gesenius on Is. liii. p. 161. He could not understand why a favorite Jewish pupil (who told me this) should wish to become a Christian; but on his perseverance, said, “If you will be a Christian, be altogether a Christian.” “Sey ganz ein Christ.”

^t S. John x. 33. ^u lit. “why did His Countenance fall?” Nizzachon vetus (probably in 12th. Cent. præf.) in Wagenseil Tela Ignea Satanæ p. 105. ^v Ib. p. 106. ^w Ib. 106-108. ^x Rom. vi. 1.

sin that grace may abound?") they argue, "if He bore all this, that His death might atone for all the transgressions of those who believe in Him, then they are not sons of the commandments: and it is not forbidden to rob, steal, murder, because all is atoned for by His Death, and it is found that His goodness is an evil and a curse to creation." Or, "y how should God be called a servant in the words of prophecy?" or "z to whom was He praying for the transgressors, since, according to their stupid opinion, He Himself was God?"

Or Abarbanel says baldly, that "it was not fit that God should be incarnate, and if one must needs (of which there was no need) die for others," "a it were far better that a man, as one of ourselves, a prophet or wise man, should take this punishment and not the First Cause (blessed be He!). For were it true that He clad Himself with flesh, He was not man as one of us;" or he asserts that "b it is impossible for God to be incarnate, that He who is the First Cause and Infinite Might, should be in a limited mass, to undo the spiritual punishment of man, which is not mentioned in Scripture" (where moreover and in other places, they represent the Christian belief as the Apollinarian heresy of a soulless Christ). Or, denying His resurrection, they say, that (in their belief,) He did not prolong His days, "c since they condemned Him to death, as the rest of the

y R. Isaac, Chizzuk Emunah, p. 200. "And if the opponent shall say that He is called servant on the side of the bodily things, and is called God on the side of spiritual things &c." Ib.

z Ib. 201.

a quoted by Huls. Theol. Jud. p. 482.

b Ib. 484. c R. Isaac l. c.

common men among the people and He was slain at thirty three; nor could we say it of the Godhead, since God is not circumscribed by length of days, for He is the First and the Last, and His years have no end."

Or they ask, like those who insulted our Lord upon the Cross, "^d Can He save anything, who saved not Himself in the day of His Death, and cried, Why hast Thou forsaken Me? and am not I a son of man, and where shall I lay my head?" and speak of Him in their favourite blasphemy, as "the hanged."

Or, again they urge those other prophecies, which shall be fulfilled in the end, that Jesus is not yet come in the clouds of heaven (as they too believe from Daniel's prophecy^e;) or that all the Jews are not saved, nor has He, as yet, smitten the Wicked one with the rod of His mouth, whereas their forefathers saw out of Jeremiah's prophecy that they would be taken "one of a city, two of a family," that, "as, in the Exodus, two only of the 600,000 entered the promised land, so it would be in the days of the Messiah^g;" or that the resurrection of the dead is not yet accomplished, or that (alas! that the sins of Christians should furnish a pretext to deny Christ!) wars have not ceased, nor (as far as men are not Christians) the reign of selfishness or mutual injury.

^d "The hanged, the buried, the changed in form." R. Lipmann *carmen memoriale* p. 111. ed. Wagenseil *Tela Ignea Sat.* See the word נִצָּץ Nizz. vet. pp. 19. 141. 151 ed. Wag. also נִצָּץ Ib. 117 and נִצָּץ Eisenm. *Entd. Jud. i.* 88-92. Buxt. *Lex. Talm.* col. 2596, τὸν σταυρωθέντα Trypho in S. Justin, *Dial. n.* 38.

^e See Schoettg. de Mess. ad loc. ^f Jer. iii. 14. ^g Sanh. dist. Cholek fin. in Mart. *Pug. Fid. f.* 324.

We can see *their* errors, that they are inconsistent, that they believe too little or too much; and we wonder not, if they become consistent in what they call "^henlightenment," and that, refusing to believe in Him, of whom Moses and the prophets spake, they cease to believe them, who so spake of Him, to be prophets of God. The faith of a Jew now, constrained, at once, if he would remain a Jew, to believe in the prophets, yet to distort their meaning, is one of the greatest marvels of the long-suffering of God, Who, in the unchangeable purposes of His Providence and His love, maintains, unresolved into the dust, these dried bones of an inherited belief, if so be, His former people will, at some time, hear His Voice and live.

But what of us? What plainer than "The Word was with God and was God;" "The Word was made Flesh;" "The Spirit of God dwelleth in you;" "He shall reward every man according to his works;" "He that believeth not shall be damned;" "My disciples shall fast in those days;" "By mercy and truth is iniquity purged away;" "Lay not up for yourselves treasure upon earth;" "speak not evil, one of another;" "This is My Body?" And yet people, who call themselves by the Name of Christ, deny that Christ is God, or that God the Holy Ghost actually indwelleth us; nay, some who would be shocked to be at all unfaithful to His words, have treated a judgement according to works, a

^h The preaching of the "aufgeklärte Juden" was prohibited by the king of Prussia, I think near 50 years ago, because they were preaching Deism.

alien from the Gospel, and have condemned the belief that alms-giving has much to do with the forgiveness of sins; and act, as if our Lord had commanded us not to fast, and had bidden us to lay up treasure here, and to speak evil one of another, and had said, "This is" not "My Body."

And this men do, in the self-same way that the poor Jews did, by fixing the mind, oft-times upon some other truth, and setting it in opposition to the plain meaning of words, and inferring that they cannot mean what they plainly do mean, because they either do not wish or have not thought how to harmonise them. We, Christians, some or other of us, find a way out of well-nigh every word and every commandment of God, so that Jews too have reproached us with the breach of very great commandments. The Jews, in finding a way out of distinct prophecies, have acted only according to the analogy of our common nature. Not, plainly, that the apparent meaning of words in one passage of Holy Scripture may not be modified, so as to harmonise with other words of Holy Scripture. It was the very fault of that interpretation, under which the Jews rejected our Lord, that they waited not to see how *that* should be harmonised, which they could not, at first sight, harmonise, but peremptorily pronounced *that* to be incompatible, whose compatibility they did not discern. Notwithstanding the large reign of human inconsistency, we should harmonise the words of any deep human mind, whom we respect or admire. We should be at pains to make out, that Socrates or Plato do not contradict themselves. The

seeming contradictions of Aquinas have been collected and solved.ⁱ In one remarkable case Solomon gives the two opposite counsels, side by side, in two following verses, “^jAnswer not a fool according to his folly,” and then, “Answer a fool according to his folly,” the more to impress on the mind, that opposite courses are, according to circumstances, to be pursued as to the same, seemingly hopeless, class of minds. So our Lord’s command, “Swear not at all,” is necessarily limited by His own act in admitting the judicial adjuration of Caiaphas. No unbiassed mind would think that St. Paul and St. James contradicted each other, when St. Paul, to the self-justifying Jew, speaks of the office of faith in accepting the free mercy of God, and St. James, to the cold-hearted Christian, insists on the necessity of a fruit-bearing, in contrast with a barren, unloving, faith; nor could such an one maintain, that words of our Lord, Which relate to His Humanity, hold in abeyance those wherein He speaks of His Divinity. To say that His words “My God, My God, why hast Thou forsaken Me?” are perplexing to one who believes His Divinity^k, is in fact to assume the untruth of the Incarnation; since, being God and Man, He might speak in relation to His Human or His Divine Nature, as, in our de-

ⁱ *Concordantiæ dictorum et conclusionum D. Thomæ &c Opp.* Tom. xviii. They amount to 1222.

^j Prov. xxvi. 4, 5. ^k In the *Essays and Reviews*, passages, which belong to the Divinity or Humanity of our Lord, are balanced against each other, as severally perplexing to the believer or the unitarian. Prof. Jowett on the interpretation of Scripture. *Essays and Reviews* pp. 429, 430. ed. 10.

gree, we should speak differently, as we were speaking of our bodies or of our souls; and, notwithstanding that universal law of death, Jesus says, "He that believeth in Me shall never die:" for to those who believe in Him, death is but a bursting of the prison-bars of the flesh, yielding the soul free, to be with Jesus, Whom it longed for.

In its degree, this is essential to the full knowledge, even of historical facts, not hastily to assume contradiction; for further knowledge often shews that both facts are true; and patience gains the additional knowledge both as to the facts themselves, and as to the trustworthiness of the record. But much more is it a condition of understanding any deeper sayings of God or man, not precipitately to acquiesce, that there is contradiction, but to examine whether there be not some deeper or fuller truth in which both meet. Seeming contradiction is often a condition of the fullest and most natural statements of mingled truth. Our Blessed Lord being "perfect God and perfect Man," the perfection of His Manhood could perhaps only be exhibited through the temporary veiling of His Godhead. The entire shame of His first Coming in great humility had to be exhibited apart from His Coming in His glorious Majesty. It may be also, that free scope would not have been left to man's free agency, had the whole been exhibited in clearer relief than it was.

Hold fast then to what you have. It is the gift of God. Difficulties as to faith are removed, not

¹ S. John x. 26.

by paring down what we have, but by receiving an enlargement or expansion of it. Above all, if thou happily hast not unlearned, that Jesus came from God, trust thyself to His words. He, the Truth, cannot teach thee error. He, the Light of the world, will not leave thee in darkness. He, the Way, will not lead thee astray. He has put but one condition; ^m“he that followeth Me shall have the light of life.” How shall we follow Him? ⁿ“Be ye followers of me, as I too am of Christ.” How did St. Paul follow Christ? By giving himself wholly to Him, Who gave himself for him; by subduing the body and bringing it into subjection; by nailing to his Master’s Cross the flesh with its passions and wrong desires; by being co-crucified with Christ, so that, through union with Christ and the gift of His indwelling Spirit, it was not he who lived (lived by a mere natural life), but Christ Who lived in him, and the life which he lived in the flesh, he lived by the faith in the Son of God, Who, he says, ^o“loved me and gave Himself for me.” It is but for a short time: and then not the light of life, but the Life Itself will be yours; then your Master’s joy will be yours; then you will have in one, joy, life, glory, peace, pleasure, overflowing bliss, all laid up for you there; for God Himself will be all and in all, and will Himself be your ^p“exceeding great Reward.” This is your prize, this the end of your being, this, your crown. May ye so run, that ye may obtain!

^m S. John viii. 12.

^o Gal. ii. 20.

ⁿ 1 Cor. xi. 1,

^p Gen. xv. 1.

SERMON VIII.

S. John xviii. 37, 38.

To this end was I born and for this cause came I into the world, that I might bear witness unto the truth. Every one who is of the truth, heareth My voice. Pilate saith unto Him, What is truth?

As then the Gospel is true, there is a certain, eternal truth, which it contains, which it was to attest, which it was to establish. The Gospel knows nothing of opinions, nothing of probabilities, nothing of systems, half-true half-false, in each of which there may be grains of truth, commingled each with its proportion of untruth or uncertainty; it knows nothing of "views" upon religion, the impressions made by a whole upon individual minds, except outside itself, or upon subjects which it was not the purpose of JESUS to declare. Our Blessed Lord, at the close of His mortal life, in sight of that Death, whose value for the salvation and re-creation and hallowing of all who believe in Him He had declared, summed up this, as the end of His mission into this world,—“to bear witness unto the truth.”

What a sight, if any human eye could then have discerned its force and meaning, if it could have descried what lay shrouded beneath that majesty of divine lowliness! The earthly judge sat confronted

with his prisoner, the King of kings; the representative of the world's empire asked as to some rival empire which it dreaded; and Jesus told him of an empire, not of this world, but which should absorb all the empires of this world, which He Himself, not being of this world, came into this world to bear witness to and establish, the empire of "the truth."

"*The truth!*" What that body of truth was, whether more or less, must be gathered from His words elsewhere. Here He only sums it up as one exclusive whole. Truth is, of necessity, one; opinions, as errors, may be hundred-fold. *The truth* must needs be exclusive. The poorest, most meagre Creed, to which man could pare down Credenda, "there is one God," "there is a life to come," if proposed as *the* certain truth, is more exclusive, than the whole range of beatifying truth which God has revealed. It is *as* dogmatic, though a more limited dogmatism. When Mohammad made his creed, "there is but One God and Mohammad is His Prophet," he meant it to be exclusive of the doctrine of the Trinity in Unity and Unity in Trinity: he meant to assert the imperfection of the gospel, of which he knew so little, and to claim the authority of God for his own narrow creed, for all which he taught, to the exclusion of all besides. When he claimed to be "the seal of the prophets," he meant to exclude all possible future claims like his own. If one makes his Creed, "it is *probable* that God exists, and that death is not the end of life," he means to assert positively that so much is probable; negatively, that nothing as to the origin and destiny of man is

certain; that no certain answer can be given to those questions which have ever, and needs must ever occupy the human soul, and among them, if you have not already the answer, your own: "Whence came I? Whither am I going? Whose am I? on Whom or on what does my destiny depend? have I any responsibility to any one out of myself? if so, what would He have of me? if I fail of what He would have of me, what will He do with me?" The only certainty of that strange summary of man's knowledge about himself is, that there is no certainty to be had on these or any other subjects beyond this world of sense and matter. Strange anomaly! There is to be nothing too vast, nothing too minute, for the magnificent range of human intellect to grasp, except what alone concerns itself. Astronomy may reveal to it countless existing centres of worlds; Geology may declare to it, as it thinks, the almost unlimited fore-existence of our own little planet, the conditions under which it has existed during millions upon millions of years; Chemistry may unfold by its analysis the primal elements of all created things, which it can subject to itself. Illimitable in its grasp of things material; ambitious of new worlds to conquer; boastful, that it can subdue all nature to itself and compel it to unfold all its laws, in one thing only it prescribes an iron limit to itself: "Of thyself, thy destiny; what will become of thee; art thou the object of the tender love and care of One All-wise, All-good, in a word, of God Who is love, thou shalt and canst know nothing certainly." Strange anomaly.

as this Creed is, still it is the exclusive dogmatic assertion of those who assert that one Creed is as good as another, that probability is all which we can attain to, that in the whole of the rest of the range of human thought, there is certain knowledge; that nothing short of certainty is entitled to the name of science; that mathematics, laws, physics, language, morals, must have their fixed principles; that acute guesses at truth may anticipate knowledge, but that, until substantiated by certain proof, they are, at best, but harbingers of a dawn of further truth, of a brighter day of science, but are themselves not science; but that in religion alone, i. e. in every thing which relates to our real being, our relation to our Creator and our God, guesses, opinions, views, uncertainties are our all.

This too is dogmatism, only unevidenced, undemonstrated; a despondency of human perfectibility in that alone which constitutes man's perfection; a treasonable prescription against the powers of the human mind, that they should have an incapability for certain truth in those things which alone it concerns man, under every outward circumstance, to know: "What is the end of all my being here, of my labours, toils, aspirations, longings, cravings, here? This unslakeable thirst for wisdom, knowledge, goodness, love, above myself, which no failure can extinguish, no disappointment damp, does *it* alone in this wide world exist for nothing? Is this capacity, which comprehends within itself all other my capacities and powers, an objectless senseless impulse? Is that which is highest, divinest, in me, alone a failure?"

It is, (or has been, I trust, more than it is, here) a common temptation, when thought first acquires a bolder range, to rebel against a definite dogmatic system. But the human mind, because it is rational, must have definite thoughts. That God-implemented law, by which it seeks every where for certain results, will not let it rest, until it has found what, to it, seems certain. Even if it abdicate its highest prerogative, the enfreeing submission to Divine truth as revealed in Jesus; if it repudiate that primal law of its being, to find no rest, unless it rest in truth, if it have it, or find it, if as yet outside of it, it cannot wholly unmake the nature which it disfigures. Its own incapacity for truth must be its truth; its sum of knowledge, that nothing is certainly to be known; while yet, in conformity to that law of our nature which allows it not to acquiesce in any result save what seems to it certain, it must hold that uncertainty of all truth to be the one certain exclusive truth.

It was then in conformity to the laws of the mind, which He had made, laws, which man owns and acts upon, in all things except religion, laws which our nature, against its will, obeys, even while denying *their* existence, or *His* truth or any portion of His truth; it was in fulfilment of what had been foretold all those centuries before, but which none, not sent by God, had attempted to fulfil; it was in accordance with the only possible conception of a revelation from God (for what is not absolutely certain is no revelation at all), that our Lord declared the object of His earthly being to be, to "bear witness to the truth."

Such was He Who had been promised before by God through the prophets; A life-giving teacher, and for ever. Our Lord used the very term which had been used of Him before in Isaiah; “^a Harken, and your soul shall live, and I will make with you an everlasting covenant, the mercies of David, the established. Lo, I have given him *a witness* to the nations, a Prince and a commander to the nations.” Again, “^b I will give Thee for a covenant to the people, a light to the nations; to open the blind eyes, to bring out the prisoners from the prison, them that sit in darkness from the prison-house.” Again, “^c I will give Thee to be a light to the nations, to be My Salvation unto the end of the earth.” And in the well-known words which Isaiah took as his key-note from Micah; “^d out of Zion shall go forth a law and the word of the Lord from Jerusalem.” Neither were teachers to fail without, nor God-implanted knowledge within. He says of the teaching, without, “^e He shall not remove thy teachers into a corner any more, and thine eyes shall be ever seeing thy teachers:” of the inward teaching he says, “^f And all thy children shall be taught of the Lord.” And Jeremiah, as the characteristic of the “^g new covenant” which, God says, “I will make with the house of Israel after those days; I will put My law in their inward part and on their heart will I write it, and I will be to them their God, and they shall be to Me a people: and they shall no more teach

^a Is. lv. 4, 5. ^b Is. xlii. 6, 7. ^c Is. xlix. 6.

^d Mic. iv. 2, Is. ii. 3. ^e Is. xxx. 20, וְהָיָה לְךָ

^f Ib. liv. 13. ^g Jer. xxxi. 31, 33, 34.

every man his neighbour, know the Lord; for they shall all know Me from the least to the greatest." Once more, as to those who should be the chief object of His Mission and His teaching; "^hThe Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, a great opening to the bound, to proclaim the acceptable year of the Lord."

As was the prophecy, so was the fulfilment. Jesus came, not to bring a philosophy, but certain truth; not human opinions, but Divine certainty; not speculation, but known soul-enfreeing truth, hallowing the whole man. Jesus saith to those, not yet altogether His disciples, "ⁱIf ye abide in My word, ye are truly My disciples, and ye shall *know the truth*, and *the truth* shall enfree you." For His disciples He prays; "^kSanctify them *in the truth*." "For them I sanctify Myself (it is, you remember, His High Priest's prayer, just before the sufferings whereby He was perfected), "I sanctify Myself," (which no created being could say of himself) "that they too may be sanctified *in the truth*." You are familiar with the words, but observe the absoluteness of the claim; "^lAs the Father knoweth Me, even so know I the Father."

It is an entire, absolute all-comprehensive knowledge of the Incomprehensible; a knowledge, not of some of His mind, but of Himself; a knowledge of

^h Is. lxi. 1, 2.

ⁱ S. John viii. 31, 32.

^k Ib. xvii. 17.

^l Ib. x. 15.

the unseen, as clear as any knowledge of things of sight or sense; “^mI know My sheep, and My own know Me, as the Father knoweth Me and I know the Father.” “ⁿWe speak that we *do know*, and bear witness to that we *have seen*,” close, as you know, on the declaration, that He came down from Heaven, that He, the Son of man (being also God), “is in Heaven.” “^oI *know* Him, and keep His saying.” “^pI have not spoken of Myself, but the Father Who sent Me, He gave Me a commandment, what I should say and what I should speak—Whatsoever I speak therefore, as the Father said unto Me, so I speak.” Of that truth which He spake, He was Himself the embodiment. He says not simply, as we may, “I am true,” or “I have the truth,” but “I am the Truth.”

That truth which He came to bear witness to, *that* He willed to perpetuate. This was one object of the Mission of the Holy Spirit, “the Spirit of truth.” “^qWhen He cometh, He shall guide you into *the whole truth*; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak.” Our Lord says of the Holy Spirit, what He had said of Himself, “He shall not speak of Himself.” Such is the order and mode of existence of the co-eternal Trinity; The Father, the Source of all; the Son co-eternal from the Father; the Holy Spirit co-eternally from the Father and the Son. “He shall not speak of Himself,” since He is not of Himself, but of the Father and the Son; and the mission of the Holy

^m Ib. 14.

ⁿ Ib. iii. 11. 13.

^o Ib. viii. 55.

^p Ib. xii. 49, 50.

^q Ib. xvi. 13.

Ghost glorifies the Son, since, as He says, “^rAll, whatsoever the Father, hath are Mine: therefore said I, He will take of Mine, and shall shew it unto you.”

The original of Being, of Wisdom, of Truth, is the Father; but whatsoever the Father hath, that “hath” the Son eternally; all, save what is expressed by the Names of the Father and the Son, all save the Divine Paternity; and so He hath, with the Father, the being One Original of the Holy Spirit. Such was the unity of teaching, as of Being. “^sThe Son speaketh not without the Holy Spirit; nor doth the Holy Spirit teach without the Son; but the Trinity speaketh and teacheth all things.” But on earth the Holy Spirit completeth the teaching of the Son. “^tThe Holy Ghost Whom the Father shall send in My Name, He shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you.” He should teach the Apostles all which Jesus had not yet taught them, because they were not able to bear it, and all which, understanding imperfectly, they remembered imperfectly, He should bring to their remembrance.

The truth which the Apostles received, that they were to transmit. This was the parting injunction of Jesus. “^uAll power is given unto Me in heaven and upon earth; go then and make disciples of all nations, baptising them in the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.”

^r S. John xvi. 14, 15. ^s S. Aug. ^t S. John xiv. 26.

^u S. Matt. xviii. 18.

The truth of the Holy Trinity lay in the very form of Baptism, without which they could not be Christians: but when Christians, then they were to be instructed further in all, whatsoever He had taught His Apostles; and this, not for a time but for always. "v The Spirit of truth," Whom He promised, the other Himself, "the other Comforter," was to "abide with them for ever." Before He gave them their commission, He assured them of His Omnipotence: "all power is given unto Me in heaven and in earth." He gave them a superhuman work, the discipling of all nations; but He promised them to be present with them, with His Divine Omnipotence. The world was to be their harvest-field; all time, to the end, was to be the period of the labour. He Who gave the work would Himself uphold it. With them, and with those after them, He would be present, making hard things easy, and, what is hardest of all, maintaining, amidst all the changes of the world or of human minds, the truth and faith which He had given them, fixed in His own unchangeableness.

As our Blessed Lord spake of His office, to bear witness of the truth, so His Apostles gather up the whole substance of the Gospel, at one time as it is in itself, "*the truth*;" at another, as that truth, as received in us, "*the faith*;" i.e. the truth which we receive, and by receiving which we are Christians. These words, "the truth," "the faith," they use interchangeably, but in both cases exclusively; "*the truth*," outside of which and of what may, with

v S. John xiv. 16, 17.

absolute certainty, be derived from it, there is no known truth as to God; "*the faith*," i. e. that truth or sum of truth, besides which there is nothing to be believed certainly about God, and opposed to which all is falsehood.

Strange it would have been to any disciple of Greek philosophy, to have lighted upon any Epistle of S. Paul, and there, after his own many wanderings after truth, to have found this, to him strange language: this conviction of the certain possession of *the* certain truth. There he would meet with it, not as a thing to be sought for, but as something found; not as a thing to be demonstrated, but as a thing, without logical demonstration, known; not as a speculation of the intellect, but a thing to be obeyed by the whole being in the whole life; not to be held only, if conceived, but to be the inward life; not as attained by exertion, but as received: a might, against which the teacher himself was powerless, though powerful in its behalf: a gift, to receive which required a certain moral disposition; which might be resisted, turned from, lied against, erred from; to which men were to be won back, not by demonstration but by instruction and meekness, but which was to be recovered as it had been originally given, as the gift of God, yet not simply as at first, but in that God would "^w give repentance to the acknowledgement of the truth," repentance of all those their wrong ways, by which they had lost it.

But in all these ways, it is ever spoken of, as somewhat apart from, yet appropriated by the hu-

^w 2 Tim. ii. 25.

man mind; not as truth only, which might be a quality of the mind, but *the* truth, which existed without it,—yet was to indwell it. In single places, it is spoken of as His from Whom it comes, as “^xthe truth of God,” “^ythe truth of Christ,” St. Paul says, but “in me;” “^zthe truth of the Gospel;” “^athe truth” as it is in Jesus; as also “^bthe faith in Christ,” “^cthe faith of the Gospel;” but every where else it is simply “the truth;” as much a received well-known name, designating a well-known object, as does the sun in our material creation; the source and embodiment of spiritual light and warmth, as the sun to our bodily frames.

To this truth, in that, S. Paul says, it is from God, we have a moral relation and varied responsibility. Men, by reason of their free-will, act rightly or wrongly towards it. Scripture speaks of those who “^dresist the truth,” “^eturn away their hearing from the truth,” “^fput aside^g the truth,” “^hhave missedⁱ as regards the truth,” “^khave erred from the truth;” who “^llie against the truth;” “^mreceive not the love of the truth,” of weak and sinful persons, led by their passions, who are “ⁿever learning and never able to come to the knowledge of the truth;” of those who “^ohave been corrupted in mind and have been deprived of the truth.” Over against these S. John speaks of those who “^pknow the truth;”

^x Rom. iii. 7.

^y 2 Cor. xi. 10.

^z Gal. ii. 5, 14.

^a Eph. iv. 21.

^b Acts xxiv. 24.

^c Phil. i. 27.

^d 2 Tim. iii. 8.

^e Ib. iv. 4.

^f Tit. i. 14.

^g ἀποστρεφόμενων.

^h 2 Tim. ii. 18.

ⁱ ἡσυχάζουσιν.

^k S. James v. 19.

^l Ib. iii. 14.

^m 2 Thess. ii. 10.

ⁿ 2 Tim. iii. 7.

^o 1 Tim. iii. 7.

^p 1 Ep. ii. 21, 2 Ep. 1.

S. Paul of “^a the faithful” who “know the truth;” of our new being in Christ, “^r the new man which has been created according to God in righteousness and holiness of truth;” of his own office, in “^s the manifestation of the truth whereby, he commended himself to every conscience of men before God,” or as “^t a teacher of the Gentiles in faith and truth,” or in that much-containing title, “^u an Apostle of Christ Jesus, according to the faith of God’s elect and the acknowledgment of *the truth* which is according to godliness, for the hope of eternal life, which God, Who cannot lie, promised before infinite times, and hath, in His own times, manifested His word, in the preaching wherewith I was entrusted according to the commandment of God our Saviour;” where we have, blended in one, “the truth,” “the word of God;” its being, “godliness;” its end, eternal life: God, its promiser beforehand, God our Saviour, its fulfiller; and a commandment laid upon himself once, to preach it, a trust confided to him. This trust, you know through what varied and accumulated sufferings he kept, so that his life was one continual crucifixion: in this combined faith and truth, supernatural truth which is known to us, yet by faith, it was his glory to have persevered unto the end. He, whose life was Christ’s life in him^v, to whom death was gain; he who *knew* in Whom he had believed; he who, when now ready to be offered as a sacrifice to God, in union with the All-atoning, all-hallowing Sacrifice, knew already of the

^a 1 Tim. iv. 3. ^r Eph. iv. 4. ^s 2 Cor. iv. 2. ^t 1 Tim. ii. 7.

^u Tit. i. 1. ^v Gal. ii. 20.

crown of righteousness laid up for him, the crown which God not only in mercy, against his deserts, but as "the righteous judge," would give him at that Day, spoke of this as the perfecting work of God's grace in him. "I have fought a good fight, I have finished my course," but also as the sum of all, "I have kept the faith."^w

But this faith and truth have, as you know, awful sanctions. Our Lord does not speak of any, either Jews or heathen, to whom His word did not come. The terrible sanction, "^xhe that believeth not shall be condemned," follows on that commission, "go ye into all the world and preach the Gospel to every creature." His warning, "^ythe word which I have spoken, it shall judge him at the last day," relates to those to whom that word should come, and who, by rejecting it, despise it and Him who spake it. "Whoso despiseth Me and receiveth not My words, hath him who judgeth him"—that word heard, and not received.

But, plainly, there is the same responsibility, in whatever way the word of God comes to our souls. It is as great contempt of God to resist or to reject the truth which He has revealed, as to quench His voice in our conscience or His Holy Spirit within us. Granted, that God does reveal Himself to His creatures at all, we are plainly as much bound to believe and obey the truth which He unfolds to us, as we are to obey the moral law which He gives us. Absolute or invincible ignorance is a plea with the

^w 2 Tim. iv. 6-8.^x S. Mark xvi. 16.^y S. John xii. 48.

All-merciful Judge in both cases alike. As to the moral law also Scripture saith, “^zTo him that knoweth to do good, and doeth it not, to him it is sin.” Be it that the law of God were, through the fault of forefathers, not of a man’s own, utterly effaced from the conscience, degraded as man might be, he would be so far without sin. Hereditary cannibalism, unless God spoke to the hearts of individuals, were horrible, but sinless. Devil-worship were no sin, where God is utterly unknown. “^aThe times of this ignorance,” St. Paul says, “God winked at: but now He commandeth all men every where to repent,”—all whom His voice reacheth. One and the same responsibility is it, whether in the credenda or the agenda,—to receive and obey what God has commanded to believe and to do. One and the same responsibility is it, which men, if they disobey, must take upon themselves, to say in the face of God, “we will not do and believe what Thou hast commanded to be believed and done,” or, “we will not believe that Thou hast commanded or said it.” People say it every day to God in things, which Heathenism, enlightened by the all-teaching although unknown Spirit of God, knew to be wrong. “God cannot have forbidden what He has framed our nature to crave.” One and the same responsibility is it, whether any one throw back the whole of God’s law, whether written in the heart or outwardly made known, or one single point; the whole of the Gospel or one single article of faith. In either alike, that principle holds true, “^b Whosoever shall keep the whole law, and

^z S. James iv. 17.^a Acts xvii. 36.^b S. James ii. 10, 11.

yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art a transgressor of the law." One question alone there is in both, whether a man resists light which he knows or might know to be from God. Whether a man rejects God's revelation, because it contains this or that truth which he holds to be incompatible with the being or attributes of God, His simple Essence or His love, or whether, professing to receive that revelation, he, on the same *a priori* grounds, rejects any article of that revealed faith, it is one and the same principle of rejection of the Lawgiver, one and the same rebellion of the creature against the Creator, of man against his God.

It is a mistake in principle to contrast that marvellous condensation of Christian faith on the doctrines of the Holy Trinity and the Incarnation in the Athanasian Creed, with its declarations that such belief is the way of salvation, that they who have received it and hold or retain it not, do so at peril of their salvation. It is a matter of fact, what is "*the faith*;" it is a statement of principle, that *the faith*, (whatever it be) which is offered to us by Almighty God, cannot be refused without contempt of Him, Who reveals Himself to us, His creatures. This is the special condemnation, of which our Lord speaks, that it is a contempt of God. "He that heareth you," our Lord says^c, when He had given His commission to the seventy, "heareth Me; and He that despiseth you, despiseth Me: and He that despiseth

^c S. Luke x. 16.

eth Me, despiseth Him that sent Me." And so S. Paul, speaking of "commandments" of the moral law, which he had "given" them "by the Lord Jesus," says^d, "He therefore that despiseth, despiseth not man, but God, Who hath also given us His Holy Spirit."

Those who reject the truths taught in our Creeds, Arians, Nestorians, Eutychians, with all the various kaleidoscope shades of their followers, must needs reject those who reject them. But truth is one: Faith is one: as He, the Lord and Giver of light and faith and truth, is One. To admit then, that any truth is revealed truth, and to imply or assert that no grave consequences would ensue on its rejection, is to imply or assert a weak indifference on the part of God, the folly of revealing *that*, which it did not concern the well-being of His creatures to know. Such unreason condemns itself. It is not, it cannot be the faith of the Gospel. It was no philosophy, no theory about truth, no uncertain utterance, which the Word became Flesh, to speak. Let any one, amid whatever uncertainties of opinion he may have wandered, nay, if he have come mournfully to the result, that about God and our relations to God there is no certain truth; that the Deity, whoever or whatsoever It may be, cannot reveal Himself or His mind to His creatures, beyond that natural knowledge of Him, which we may gather from His works, or from that image of Himself which He has created in our minds,—yet let such an one but imagine it as a possibility, that Almighty God *could* reveal Him-

^d 1 Thess. iv. 8.

self, he must believe that, if He did, He must reveal certain truth. The unbelievers of the last century were wont to say, that if God revealed Himself, He would have written His revelation in the sun. They would have it, that its evidence should be as plain to our senses, as, in truth, the light of truth is to the God-enlightened soul. They would have no earth-born clouds around that glorious sun of truth and of righteousness. They would have had it shine into every soul, whether it would have it, or whether it would not have it, abolishing our free-agency, and making us, not moral but mechanical, recipients of Divine truth. Still, though they shut themselves out from it, though they complained that God did not relieve them from their moral trial, and professed that they would believe, if they saw Lazarus raised from the dead before them, this they acknowledged by their complaint, that revelation must contain certain truth, certainly evidenced to the mind. Right in their instinct, that God would give certain knowledge of Himself; wrong, in that they thought that revelation would be addressed to our intellect alone, not to the whole moral nature, which God made us.

This too God forewarned in the prophets: this our Lord declared in His teaching: this He uttered before Pilate; of this He apprised His Apostles, lest they should be discouraged; that they, and they only, who were of a certain moral character, would receive the truth which He taught and which He committed to them to teach. "To this end was I born," our Lord said, "and to this end came I into the world, that I might bear witness to the truth. Every

one who is of the truth "(and, as it is involved in the saying, such and such only) "heareth My voice;" as He had said, "^eI, because I speak *the* truth, ye believe Me not. Who of you convicteth me of sin? If I speak the truth, why do not *ye* (*ὑμεῖς*) believe Me? He who is of God, heareth the words of God; *ye* (*ὑμεῖς*), on this ground, hear them not, because ye are not of God." So the Evangelic Prophet, when he most spoke of Him, most declared their unbelief in Him. "^fWho hath believed our report and to whom is the arm of the Lord revealed?" is the brief preface to that full history of His Passion and of His triumph through death. He declares that "the Lord God shall be a sanctuary;" but he adds forthwith, "^gand for a stone of stumbling and a rock of offence to both the houses of Israel." Hosea sums up his book of prophecy, "^hthe ways of the Lord are right and the just shall walk in them, and the transgressors shall stumble on them." Daniel is bid to sum up his last prophecy, "ⁱNone of the wicked shall understand, and the wise shall understand."

And why? Because He was to come, because He came to cure our ills, and they who deem themselves whole, cannot but despise the Physician; because He, being God, took our nature upon Him, in order to teach us lowliness, and they who are wise in their own eyes, cannot but despise what S. Paul calls, "^kthe folly of God;" because the Gospel would make us gods in its way, and we, like Eve, are tempted still to long to be as gods in our own.

^e S. John viii. 45-47.^f Is. liii. 1.^g Ib. viii. 14.^h Hos. xiv. 9.ⁱ Dan. xii. 10.^k 1 Cor. i. 25.

Had Jesus come to teach us mere abstract truth, the world might have admired Him as a philosopher. He came to give us not mere knowledge, but *the* truth which should make us free; *the* truth, external to us, whereby, received in us, we should be sanctified; *the* truth, through the love of which all we may be saved¹; which they who believe not, because it is revealed for our salvation, shall be condemned as forfeiting wilfully God's way of salvation; to the knowledge of which God willeth that all men should come and thereby come to their salvation^m.

To this choice, my sons, you are come.

Choose, in these days, you must, whether you will abide by what I trust is, in you all, an inherited faith, a faith which, in God's mercy, was given you when that glorious name of Christian was, without your wills, put upon you, being in Baptism made sons of God; to be by your wills hereafter embraced, or,—what form of unbelief or half-belief you will embrace.

But fix in your minds, that it is a distinct choice; and by God's mercy and grace, you will be fixed in the truth. Half-beliefs, which are real unbeliefs, are the bane and temptation of our age. But any half-belief (whatever it may call itself), any system which balances beliefs against each other, or speaks of opinions as all which we can arrive at, convicts itself, in that they are half-beliefs or opinions, as outside of Christianity. Jesus said, that He came into this world to bear witness, not to opinions, but to *the* exclusive *truth*. He promised the Holy Spirit

¹ 2 Thess. ii. 10.

^m 1 Tim. ii. 4.

to guide His Apostles "into *the* whole truth." That truth He enjoined should be taught to the end of the world; for the teaching of that truth He promised His own presence to the end.

You have then your choice: but it must be between the Gospel as a whole, as *the* truth, which God revealed for your salvation, or some system outside of the Gospel. What would you choose? Man must have a God; either The Living God, the Author and Archetype of his being, the Reason of his reason, the Ideal and Perfection of his greatness, the Completion of his finiteness; the Beauty of all which is beautiful; the Truth of all which is true; the Intelligence, from which our intellect descends, to Whom it tends; the Love from which our pure affections derive their glow,—or it must be, with the Pantheist, life in its unceasing transitions from not-being to being, and from being to not-being; life, which since it is in common with the brute or the inanimate creation, has, in itself, no intellect, or reason or love; of which we ourselves, as having intellect and affections, must be the highest known perfection: or, which comes to the same, man must, with the most recent atheism, be himself his god. This our fugitive being, ever aiming at perfection, but never perfected; ever gaining material knowledge, but never, of itself, advancing in certain knowledge of spiritual or moral truth; whose very existence is a witness of its never-yet-perfected perfectibility, whose longings after the Infinite contradict the notion that it can be itself its end,—what mockery it is, with Comte, to call this, our God!

But Pantheism or Anthropantheism are consistent in their unreason and in their denial of perfection. To believe that there is a Creator, Himself the Eternal Truth, the Eternal Wisdom, Eternal Holiness, Eternal Infinite Love, and to limit Him to the physical laws which He instituted for the ordinary well-being of His creation, and deny that He has other laws, the laws, which, because they appear but rarely, we, for their transcendent greatness, call miracles; or that He can put forth, when He wills, supernatural knowledge, which we call prophecy; to deny that He can impart directly, infallibly, with authority, His own wisdom and knowledge, or accredit objectively in a supernatural way the truth which He is and which He imparts,—this were at once to concede and to deny the very essence of God, the power to communicate Himself: it were to imagine eternal infinite Reason incapable of that, of which, if we believe in a Creator at all, we know our God-endowed reason, the little finite image of His, to be capable,—clearly to convey to others whatever we certainly know. To imagine that Jesus came into this world to tell us uncertainties, opinions, probabilities, partial truths, is to contradict Himself, Who said “I am the truth,” “to this end came I into the world, to bear witness to the truth.”

Whatever those systems may be, however much or however little they may contain of truth, however much they may have borrowed of the truth as revealed by Jesus, of this they convict themselves, that they are not Christianity. The greatness of the claim forbids any compromise. To declare that He is

“the Truth” was, in fact, to assert that He was God. Created beings derive from God so much of the truth as He imparts to them, and since His Wisdom is infinite, they may throughout eternity drink in more and more of that exhaustless Fountain of Wisdom. To be the Truth Itself, ἡ ἀλήθεια, or ἡ αὐτοαλήθεια, the very Truth Itself, can belong to Him Alone, Whose Being it is, and expresses. He Who is the Truth cannot lie. He has said that, being the Truth, He has given His Spirit, the Spirit of Truth, to lead His own into the whole truth. Opinions there may be, outside of what He has revealed; things, which He did not think good for us to reveal to us: they may be suggestions of thoughtful minds, founded upon the revealed truth: they may be verified in eternity. Certain deductions from that truth are a portion of that truth itself; they lie in it, as the tree in the undeveloped seed: the enlightened human mind may balance long, until the Spirit of truth assure it. But whatever is not absolute certain truth, bears on it the stamp, that it is not as yet ascertained to be from Him, Whose word is truth.

The victory is half won, my sons, when it is brought to this issue, “*the truth*” or nothing! Jesus is, as He said, “The Truth,” or—I will not shock your ears or do violence to my own heart, by putting into words the alternative. He has said, “every one who is of the truth, heareth My words.” Try Him, Who never failed any who made trial of Him. Try Him, the Eternal Word, Whose word has abode, while all things around have changed or have perished. Become, by aid of His blessed Spirit, like

Him. Like understands like; love enters into the true thoughts of love. Be of the truth; be loyal to known truth; and He, the Spirit of truth, shall guide you into the whole truth, if as yet ye know it not; and the truth, He has promised, shall enfree you from all chains of error, all uncertainties of doubt, all slavery to blinding passion; for He, He says, shall "sanctify you by His truth," until, by His mercy and grace, you be fitted to behold face to Face the beatific Vision of Him, Who is the Truth Itself, for Whom in this world we must ever long, Whom our God-implanted longings are an earnest from Himself, that we shall one day behold.

SERMON IX.

S. JOHN xiv. 6.

I am the Way, the Truth, and the Life.

“A certain person,” S. Augustine relates^a, “was teased by some flies. In this plight, a Manichee lighted on him. The man began to protest that they were an intolerable nuisance, and that he hated them with all his heart. The Manichee immediately put the question, ‘Who made them?’ The man, annoyed as he was and out of all patience with his tormentors, did not like to say (though he was a Catholic) ‘God made them.’ ‘If God did not make them,’ continued the other, ‘who did?’ ‘Truly,’ replied the man, ‘I believe the devil made them.’ The Manichee, without a moment’s pause, ‘If the fly be the workmanship of the devil, (as your good sense, I see, leads you to acknowledge), who made the bee, which is a trifle larger?’ The Catholic durst not say, ‘God made the bee and did not make the fly:’ for the one joined hard upon the other. Well, from the bee he brought him to the locust, from the locust to the lizard, from the lizard to the bird, from the bird to the sheep, thence to the cow, thence to

^a In Ev. S. Joan. Tract. i. n. 14. Opp. T. iii. 2. p. 295.

the elephant, and last of all to man, and persuaded him that man was not made by God."

S. Augustine relates true histories from time to time in his sermons, not apologies. He tells how the man, losing his faith, lost his soul. Else the history is so like a picture, one might have thought it a mere picture. But human nature, in different shades, repeats itself. Man is the truest picture of man. The unhappy man was consistent at the beginning, when he believed simply in God, as the Maker of all; his inconsistency deepened, as he went on; at every step he was assuming a new consistency; he had more to unsay, in order to retreat to his first standing-ground: he became entirely consistent again, by granting that the devil or the evil principle was the creator of man and deposing God from His Own creation.

Are there no moral "flies" which tease us now? Are there no Manichees, ready to take advantage of our impatience, and lead men step by step onward? The history is repeated again and again, alike in morals and in faith. The flies, which occasion the first divergence, are,—whatever in God's moral law or in His Providence or in His revelation, become the occasion of man's rebellion. To complain seriously of the weather (for there is no end of man's petty inconsistencies) is the first step to the denial of His Providence: to think it hard that God has assigned to us such and such moral trials, is the first step towards complete rebellion against God's restrictions, which, amid the wide desolation of ruined souls, throws upon God the blame of the destruc-

tion of the beauty which He created, and says "It is not my fault: God made me thus." The first question as to any doctrine of the faith (such as the transmission of original sin), or any recorded fact of Holy Scripture, is the turning-point, whether men will believe in *any* doctrine or in *any* revelation of God. It costs much to be consistent. But, "upward or downward" is the one law of our humanity.

The soul being one, consistency is its primal law. Conflict is a result of its disordered state through the fall; a condition of victory, now that it is thus disordered. It cannot be the resting-place of our intellectual or moral nature. For it has no rest. Every thing is straining on or declining towards an end. Every soul of man is in motion—somewhither. Call it progress or retrogression, every thing of man, every institution, which is yet entrusted to man, every operation of intellect, every theory, every science, every man, who is himself the integrating embodiment of each institution, himself a portion of the motive force of every thing human, is in perpetual motion. The pulse of the great human heart must beat, while there is life. Stagnation were death. Progress there will be to those who shall behold God, for ever; for Infinite Wisdom, Infinite Love, Infinite Beauty, Infinite Holiness, will unfold Itself boundlessly, endlessly, because it is Infinite. In the second Death alone, there can be no progress, because it is death; its king is finite; there is no Life or source of life, to unfold itself there.

In this our trial, transition, perfecting state, conflict is our portion and condition; but a conflict,

which is continually verging to an end. We see it; by God's grace or the loss of God's grace, we feel it in ourselves. The soul, plastic to God's grace or to the influence of the world around it in youth, assumes its mould as time goes on. The mental frame, like the bodily, stiffens. Few souls retain in ripening age the elasticity or pliability of youth. Fewer great changes or revulsions take place then. Every thing is preparing for its final fixedness.

Is there then no lodestar, toward which to direct our course amid these boiling surges, no compass whereby to direct it? One lodestar there is, the End of our being, our God: one compass there is, whereby to direct our being, loyalty to God.

It was a saying of one of the deep thinkers in a shallow time of German rationalism^b, that "the evidence-writers of his day were like men, sitting down before some frontier-fortress, instead of marching on to take possession of the central seat of power." The reverse is very much the case now. People busy themselves with the pettiest objections, which scarcely lie at the outskirts of revelation, and leave the central question, on which the whole turns; "Has God revealed Himself to His creatures? Was Nicodemus right, that Jesus Christ was 'a Teacher come from God?' If so, what did He reveal?" "Let him," says S. Augustine^c of one of these minute questioners, "let him, if he will, first ask questions, such as he asked concerning Christ and those few great questions, to which the rest are subordinate. But if he think to finish all such questions, as this

^b Lessing.

^c Ep. cii. q. 6, n. 38. Opp. ii. 287.

of Jonah, before he becomes a Christian, he little appreciates human mortality, or his own. For they are countless; not to be finished before accepting the faith, lest life be finished without faith. But, retaining the faith, they are subjects for the diligent study of the faithful; what in them becomes clear is to be communicated without arrogance; what still lies hid, is to be borne without risk to salvation."

From all necessity of such questions Christ would free us. How should the simple solve them? Life is for action, not for questioning. The voice of nature, i. e. God's voice within us, tells us, that the end of our being is not speculative, but practical. It is, not to theorise about things, not to *know*, apart from the end of that knowledge, but to become—what? Like Him Who made us, in Whose "^down Image and likeness" He made us.

To this end, Christ came. He came, not to bring in a philosophy, about which men should dispute; not to bring a doctrine which men might modify, enlarge, curtail, square with their previous convictions or opinions; which they might use as a scaffolding to some construction of their own; a theory, by aid of which men might develope out of their own intellects some new Christianity, which they might stamp with His Name. He came, to be Himself an absolute Rule of life, of faith, of truth. He admitted of no syncretism with other systems.

His words were not true only, but *the* absolute pure, entire, indefectible truth. They might be develope, but purely out of themselves; and not so

^d Gen. i. 26.

only, but, if developed, they were to be developed by Himself, through His Spirit, a Personal Agent, another everpresent Self, another Paraclete, Who should "lead" the Teachers of the world "^e into the whole truth." For, He says, "^f He shall take of Mine and shall shew it unto you."

Jesus had told them of that His gainful absence for them, whereby (in some way which we perhaps shall not fully understand, unless, by His great mercy, we come thither) He was "^g going to prepare a place for" them, whether it was by His perpetual Intercession, or whether Heaven itself was to be brightened by His glorious Humanity, so that by His dwelling there it was to become other than before. Certainly, when St Paul says, that "^h the heavenly places themselves were to be purged by better sacrifices than these," he seems to be expanding our Lord's words, wherein He speaks, not only of preparing us for the place, but "the place for" us. Certainly it comes most natural to faith, to conceive that the Incarnation, the reunion of the Creator with the creation, should stretch out its effects beyond all power of human thought. Certainly, in that dread sight of sin, lighted up by the Passion, there may well be an incompatibility of our being there, until the presence of His All-Hallowing Sacrifice had removed the defilement of our sins, which had, with their unceasing offensiveness, penetrated Heaven itself, where they cried against us.

Then to Thomas' misgiving fears, which hid from

^e S. John xvi. 13. ^f Ib. 15. ^g Ib. xiv. 2.

^h Heb. ix. 23.

him the meaning of our Lord's words, that he "knew not" whither "our Lord" was going, how much less the way, He uttered that great all-claiming saying, that He Himself was alike the Way and the End: the Way, in His God-united Humanity; the End, in His Incarnate Deity. "I am the Way, the Truth, and the Life;" the Way, whereby we are to go; the Truth, whereunto we are to go; the Life, wherein we are to abide: the Way, in which there is no error; the Truth, around which no shadow of falsehood can gather; the Life, which is incompatible with death. Observe the absoluteness and exclusiveness of the words. Not, "*a way*" but "*the way*;" not *having* truth or a portion of truth, not as our's, partial or error-mingled truth, but "*the Truth*;" not life-endowed, but "*the Life*." What others, what any created thing, could have only in part, *that* He held, whole and in its entirety. Others may possess truth and life, as communicated by Him: He Alone was "the truth and the life," having them in Himself, so as from Himself to communicate them, but not as communicated to Him, save as He exists Himself, "Very God of Very God." "He," says a father^k, who had deeply meditated on His Being, "He, being Very Son, is the Power of the Father and Wisdom and Word, not being all this by participation, nor as coming to Him from without, (as in those who partake of Him and are enwised by Him, and are in Him made mighty and reason-endowed,) but He is the Very Wisdom, Very Word,

ⁱ S. John xiv. 5.
n. 46. T. i. p. 46. Ben.

^k S. Athanas. Orat. c. Gent.

the Very own Power of the Father, Very Light, Very Truth, Very Righteousness, Very Virtue, and express Image and Effulgence and Image."

We are so accustomed to our Lord's saying, so simple in its greatness, so great in its simplicity, that we have need to look steadily at it, to perceive something of its fulness. But picture to yourself any of the wisest men of old, any the most gifted being whom you could imagine,—created wisdom, the higher it should soar, the wider circumference it should grasp, would, by its very expansion, only know the more, that it was finite. It is but an atom, immersed in, penetrated, illumined, by the fathomless, shoreless breadth and depth of Divine Intelligence. The more gifted you could imagine any created being, the more he would start back at the unutterable folly of declaring that he, being created, was "the Truth." No man ever said it, save He Who was also God.

"I am *the* Truth." The title absolutely excludes the existence of any other truth, save what He *is*. Absolute being excludes whatever it does not include. Finite truth and finite wisdom can coexist with other wisdom and truth. These lesser circles of our being and intelligence meet, touch, impinge on other like circles. The circle, which contains all things and is contained by nothing, is God.

But, then, since this title, "The Truth," excludes the being of any other truth, it includes and claims all truths for His own. All scattered rays of truth, wherever they are found, are from Him. He is the Logos, or Divine Reason or Word, from

Whom, and, in their degree inspired by Whom, were all those scattered words of truth,

‘¹ Streaks of a brighter heaven behind,
A cloudless depth of light,’

which broke on the darkness of the Pagan world. It is the attribute of God to communicate Himself. It is the mode of His Eternal Being, Father, Son and Holy Ghost; the Father, as the Source of Their eternal Being, ever communicating Himself to the Son, and the Father and the Son as One, to the Holy Ghost. And so, when God, fulfilling His Eternal counsel of love, “brake the silence of Heaven” and created beings, which could partake of His love, then He communicated Himself to them. And when God the Son came, “^mfull of grace and truth,” He Who was Life and Light and Truth in Himself, withheld not in Himself the treasures of His wealth, but poured Himself to all, Himself, after that overstreaming, abiding full and inexhaustible. “ⁿOf His fulness have all we received and grace on grace.” For “^ograce and truth came by Jesus Christ.”

And as He entitles Himself “the Truth,” as opposed to all error, so by a like image He saith, “^pI am the Light of the world.” The word is a prophecy. Who saith it? He of Whom, three years ago, no one heard any thing; He, to all appearance, a carpenter’s son, Himself a Carpenter; He, of Whom they knew that He had not learned their traditional wisdom, (“^qhow knoweth this Man letters,

¹ Christian year. 4th S. after Trinity.

^m S. John i. 14.

ⁿ Ib. 16. ^o Ib. 17. ^p Ib. viii. 12, ix. 5. ^q Ib. vii. 15.

having never learned?") He of Whom they could say, "Have any of the rulers of the Pharisees believed on Him?" He, Who wandered up and down by the shores of the lake of Galilee, having, for His disciples and the depositories of His Wisdom, the fishermen and the toll-gatherer; He, against Whose life they were laying snares, and Who knew that His sayings would not be received, ("If they have kept My saying,") and Who was continually reminding His followers, that He was to be despised, rejected, spat upon, and all those other contumelies of the Cross—He it is, Who said, "I am the Light of the world." In man, this were insanity. Of man we should ourselves have judged, as those poor Jews who said, "He is mad, why hear ye Him?" There is no choice. Such self-assertion were either the delirium of self-conceit, or supernatural truth. "I am the Light of the world." His Apostle does but expand His words, when having declared His Eternal Godhead, he says, "In Him was life, and the life was the light of men. That was the true Light which enlighteneth every man that cometh into the world." "In Him was life;" life, not whereby He Himself lived only, but life which should be the fountain and source of life; Divine life; Life which should sustain created life. Observe again the exclusiveness. *The* life was *the* light of men. "The life," apart from which is no life, with which there is no death. Life is so one, that to Heathen philosophy, life was God. And *the* life was *the* light,

^r Ib. 48.^s Ib. xv. 20.^t Ib. x. 20.^u Ib. i. 4. 9.

the true "archetypal primæval light," which enlighteneth every man. As the one natural light of day enlighteneth every eye, which is not closed against it, whether by its own act or by its defect, so this one light, Himself, the One illumining Light, should not only overstream and flood the world with light, but should be the individual light of each soul which should receive It. And this is what our Lord claims to Himself and promises to us. "v I am the Light of the world. He that followeth Me, shall not walk in darkness, but shall have the light of life". He claims to Himself to be the One Source of light, not to His people only, not for a time only, not to bring in an enlightenment, to enlarge or correct the current views or opinions or sentiments of mankind, but to be their individual Teacher.

The world "lay in darkness," gross darkness. It had no certain knowledge as to God or as to itself. Our Lord promises that the darkness shall cease, on one condition, that we take Him as our Teacher. "I am the Light of the world; He that followeth Me shall not walk in darkness, but shall have the light of life." "Let the creature too^w," says S. Cyril, "venture forth to utter such a word, if it too is truly light. But if it shudders back from the speech, this fact too will have a voice, confessing the True Light, that is, the Son." He promises what God Alone can give, not light only which is enlightenment, but light which is life-giving. As He says again, "^xThe words which I speak unto you, they are

v Ib. viii. 12.

w In S. Joan. T. iv. p. 71. D.

x S. John vi. 63.

spirit, and they are life ;" life-giving, because of the Divine Spirit which speaketh in them to the soul.

This was what was foretold of Him. "y I will give Thee a covenant of the people [Israel], a light of the Gentiles, to open the blind eyes ;" "a light of the Gentiles," Isaiah again repeats, "z to be my salvation unto the end of the earth." "Was it not prophesied?" we may say with him of old^a. "The Jews are the guardians of our books. Is it not fulfilled? Look around you."

Whence is the definite knowledge of a Personal God, that He is the one adequate End of our being, the full contentment of this vast soul of ours, our ever-satisfying never-sating joy, in beholding Him, possessing Him and being possessed by Him? Whence is the certainty of the world to come? Whence the, if we will, unending ever-unfolding immortality of bliss? Where was learned the jubilant bliss of the love of God, or the revelation of His Being of Infinite Love, or the blessedness of forgiveness, the joy of self-restraint, the calm peace of purity, the possibility of a personal relation to God, that the finite soul was made to contain the Infinite God, and that in Him Alone its restlessness finds repose? Who but He, in all seeming, the artisan of Nazareth, Who deposited the Almighty spell of some few words with some despised Galileans, only known, as "b unlearned and ignorant men," and Who promised them the full expansion of His teaching when He had died a malefactor's death, but had, by His Precious Death

y Is. xlii. 6, 7.
of the Sermon.

z Ib. xlix. 6.

a See note at the end

b Acts iv. 13.

and Passion, redeemed the world, and had opened to His own, to those who own Him, the life of Heaven, while yet on earth?

"I am the light of the world." But on one condition (no hard one, one should think); that one should open one's eyes to it. The light of Heaven shines in vain upon the obstructed or the closed eye. How should the unloving soul understand God Who is love? Or where is the love to the Father of us all, without our obedience? "If I be a Father," He appeals to us^c, "where is Mine honour?" He Who made us wholly, will not have as an offering half of ourselves. If, as the Heathen who knew not of God's love, thought of Him, God were only Mind, then through mind alone might we know Him. Since He is love, "d to know God we must love Him." "e With the *heart* man believeth." "f If any man will do His will," "the will of Him that sent Me^g," "he shall know of the doctrine whether it be of God." Let us take Him at His word.

He claims to be our Master, not one of two masters, but our only Master; "h ye call Me Master and Lord, and ye say well: for so I am." "i One is your Master, Christ." "j Eighty and six years have I passed in His service," said St Polycarp to his heathen judge, "and He never did me wrong: and how can I blaspheme my King Who saved me?"

Simple as all this is, thousands, I fear, are conti-

^c Mal. i. 6. ^d "To love man, we must know him: to know God, we must love Him." Pascal. ^e Rom. x. 10. ^f S John vii. 17. ^g Ib. iv. 34, v. 30, vi. 39, 40. ^h S. John xiii. 13. ⁱ S. Matt. xxiii. 13. ^j Ep. Eccl. Smyrn. de Mart. S. Polyc. n. 9.

nually losing their faith and imperilling their souls, because from some love of novelty, of progress, as they think, of emancipation from old systems, they begin, in detail, unravelling their faith, like that poor victim of the Manichee, not looking whither they are going, or what their concession may involve; or, it may be, through cowardice in holding fast to received but contradicted truth, they take the first steps. How, to speak of facts, to which yet our Lord pledges His truth,—how should the known world have been drowned by a flood, or Noah be saved in the ark^k, or Lot's wife^l have become "a pillar of salt," or Jonah have lived in the fish's belly^m, or the men of Nineveh have repented at the preaching of one strangerⁿ, or mankind have sprung from one pair^o, or devils have possessed the bodies of men^p, or Sodom and Gomorrah have perished by that shower of fire and brimstone^q; or Israel have been fed with manna in the wilderness^r? I speak not of any true or probable interpretation of the facts, which our Lord so authenticates for us. It is only to interpret Scripture by Scripture, if any explain "the whole earth" in the history of the flood, by the *ἡ οἰκουμένη* of the New Testament^s, so that we believe, that the whole human race, save those, who, our Lord says, "entered the ark," perished. It touches not faith, in what way Lot's wife perished. But the facts abide. Are we wiser than He, Who

^k S. Matt. xxiv. 37-39. ^l S. Luke xvii. 32. ^m S. Matt. xii. 39, 40. ⁿ Ib. 41. ^o Ib. xix. 4, 5. ^p Ib. viii. 31, 32. x. 8. xii. 27, 28, 43-45. ^q Ib. x. 15, xi. 22, 24. S. Luke xvii. 29.

^r S. John vi. 31, 32.

^s S. Luke ii. 1.

chose a stable for His birthplace, obscurity for the first thirty years of His Life, the Cross for His bed of death, thenceforward to reign supreme over the wills and hearts and intellects of mankind, bound to Himself by a love deeper than all other love, overthrowing religions, gathering into His empire minds of every stamp, of every kindred and nation, "displacing the axis of the moral world," that it should thenceforth roll around Himself the Sun of righteousness, attracted by His shame, illumined by the foolishness of the Cross, transfigured by the light of His love, spiritualised by the worship of Him, Who was crucified, "^tbecause, being Man, He made Himself God," but Who has ever since been adored as One God with the Father, though "for us men and for our salvation He became Man." If we could not have conceived such a plan, if we could not even conceive of such a soul as that of Jesus, ever in inmost communion with the Father, ever declaring His absolute union of will with the Father, that He spake the words of the Father and did His works, and yet declaring in simplest words, "^uI am in the Father, and the Father in Me," "^vI and the Father are one" [substance]; "I am the Way the Truth and the Life;" then it would seem to be no large demand upon our diffidence, to own that Jesus would know better than we, as to the facts of the Old Testament which He authenticates and by which He points some of His teaching.

It might be overtaxing our powers, any how it is superfluous, to attempt to work conviction as to most

^t S. John x. 23.

^u Ib. xiv. 11. xvii. 21.

^v Ib. x. 30.

of the miracles of the Old Testament by independent evidence. They were evidence to those who saw them: to us, our Lord is the Evidence for them, and (I may say) for all things. Every thing, before He came, looked on to Him; every thing since is grounded on Him, the One Foundation of the Church, of faith, of hope, of present knowledge by His Word, of holiness by His Spirit, of life Eternal, Which He is, as His Gift. “^wOther Foundation can no man lay, than that is laid, which is Jesus Christ,” “^xthe Same yesterday, to-day and for ever.”

It was, at the very beginning of the Gospel, a device of some, who were utterly outside of the Gospel, yet who used in unreal senses some of its terms, to persuade Christians to seek with them as if they had not found. “^yThe search after a thing taught, which is one and definite,” says an early father, “cannot be indefinite. Thou must seek, until thou findest, and believe when thou hast found; and there is nothing more, save to keep what thou hast believed, seeing that thou hast found and hast believed, that which was taught by Him, Who doth not command thee to believe any thing, besides what He Himself taught.” The Jews once asked our Lord with seeming earnestness, “^zWhat shall we do, that we might work the works of God?” Our Lord in answer summed up all in one. “^aThis is *the* work of God, that ye believe on Him Whom He hath sent.” The beloved Disciple sums up his Gospel^b, “These are written, that ye might believe that Jesus

^w 1 Cor. iii. 11. ^x Heb. xiii. 8. ^y Tertull. de præser.
hær. c. 9. ^z S. John vi. 28. ^a Ib. 29. ^b Ib. xx. 31.

is the Christ the Son of God, and that, believing, ye might have life in His Name." The span of life is too brief for questioning. What we need is an unfailing authority, what to believe, and what to do, and grace to believe and do it. "He doth truly believe," says S. Gregory, "who putteth forth in action what He believeth."

Foreign then from the faith, and (unless asked in subordination to the faith) adverse to the faith, are the Jewish questions. "How can these things be?" "How can this man give us His flesh to eat?" or, as it has been said in modern language, How can a little water wash away sin? How can man absolve from sin? How can Jesus give us His Very Body and Blood, under visible forms of this earth? Lawful questions, if asked under submission to Divine truth! If asked like Pilate's, "what is truth?" in order to deny what they ask, S. Augustine's Manichee would push us on; "How could Almighty God lie concealed in the Virgin's womb?" "A Babe of two or three months old," said Nestorius^e, "may not be called God." How can Almighty God, in His absolute numerical Unity, exist as the Co-eternal Three? We might go on, as, we are told, some did of old, "Whence cometh evil? and wherefore? whence man? and how? and, (what Valentinus hath lately propounded) whence God?"

Free enquiry has its place, but in the enfreed soul. "If ye continue in My word^s," our Blessed Lord

^c S. John iii. 9.

^d Ib. vi. 52.

^e Conc. Eph. Act. i. T. iii. 1049. ed. Col.

^f Tert. de præscr. Hær. c. 7. p. 457, Oxf. Tr. ^g S. John viii. 31.

says, "ye are My disciples indeed, and ye shall know the truth, and the truth shall make you free." "^hBefore we can see that, which is beheld by the pure mind, the mind is foreguarded by believing, and prepared for God, Who shall illuminate it." "ⁱWe believe that we may know, not know that we may believe. For what we are to know, neither hath eye seen, nor ear heard, nor hath it come into the heart of man. Faith is, to believe what thou seest not; truth is, to see what thou hast believed."

We, blessed be God, have not had to learn our faith; we have only had, not to unlearn it. Love, and you will not cease to believe. Indifference is unbelief in it's undeveloped germ; it is more hopeless, more wounding to the love of Jesus, more unfitting a creature, more insolent, than, in ignorance, to take part against Him. Saul, the persecutor, was converted; not, Gallio. Not to love Jesus, is not to know Him; not to know Him exposes to any misjudgement of Him.

Amid all the thickening assaults on faith, which surround you, and which perhaps will thicken yet more, until the days of Anti-Christ, one sure Rock there is, whereon if our feet be planted, they will never be shaken, never slide, never stumble, never falter—a personal loyalty and love for Jesus. If, towards the close of a long life, my experience can, in any degree, benefit any of you, my sons, it is this. For forty five years^j, out of duty not out of curiosity, I have read more of unbelief than most, in

^h S. Aug. de util. cred. n. 2. ⁱ Id. in S. Joh. Tr. xli. n. 9.

^j preached in 1868.

every form, in every province and district where it has made its assaults: I have read it, until the flesh crept, and the soul sickened; but our Dear Lord's promise was fulfilled to me, "^kif they drink any deadly thing, it shall not hurt them;" and my safeguard was this;—loyalty to, and, I hope I may say though all too poor, a love to our Divine Master. For every thing in some way ran up against Him and against His word. Many a book of evidence, such as men used to write, left me thankful that they were not my stay: personal trust in Jesus could not fail; for He Who gave it upholds it.

Only, faith cannot endure without love, nor can love endure in total unlikeness. In vain do we think that we love God if we obey Him not. "^lHe who loveth Me not," He Himself says, "keepeth not My sayings." How can we think that we love Him, if our will is at variance with His, if our affections are far from Him, our ways contradictory? Perfect love has no disharmony, no dissonance of will. Yet fear not. He is our Way, not chiefly by His Example, not even chiefly by His doctrine, but much more by the merits of His Passion, His upholding all-enabling grace, His never-ceasing forgiveness, so that repentance cease not. His Humanity is a wide-open book, where we may read, what vehement, almost unextinguishable love God hath towards us. God willed to be mocked; Majesty, to be spitted on; the Creator, to be judged; Glory, to take our shame; the Lord, to be crucified; the Mediator to be accounted among the transgressors; Life, to die. The

^k S. Mark xiv. 18.

^l S. John xiv. 24.

bonds, the spitting, the scourge, the revilings, that awful desolation, ask of us, "what wilt thou give to God for what He, God-Man, endured for love of us sinners, and for our salvation? If He withheld ought of His love from thee, then do thou."

God give us grace, this coming Lent, so to lay to heart our ways, that we may weary of all which is not His, from Him, to Him: and may through Him, the living Way, by new love and obedience attain to Him, Who, with the Father and the Holy Ghost, is the End of our being, the fulness of bliss of all creation, "^mthe Eternal Infinite Truth, the origin, fountain, measure, end and cause of all created truth," the ever-blessed beatific Life; to which He of His mercy bring us sinners, to Whom be all glory and thanksgiving and adoration and praise for ever and ever. Amen.

^m Dion. Carth.

Note on p. 221. The idea is a favourite argument of S. Augustine's. In this concise form, I thought it had been Tertullian's. If S. Augustine's, the thought that one object of God in preserving the Jews was, that they might bear witness to the Scriptures, which bear witness to Christ, Whom they disbelieve, recurs, more or less fully, Ep. 138. n. 16. Ep. 149. n. 9. De cons. Evang. i. 10. T. iii. 2. p. 18: in Ps. xl. n. 14. T. iv. 353, 354: in Ps. lvi. n. 9. Ib. 534. Serm. 201. T. v. 914. De fide rerum quæ non videntur, n. 9. T. vi. 147, 148 (Short Treatises of S. Aug. p. 11, 12. Oxf. Tr.) De Civ. Dei, v. 34. T. vii. 114. L. xviii. 46. Ib. 529, 530. The argument is drawn out in his Serm. 374 de Epiph. Dom. ii. n. 2. T. v. c. 466. "To this day we bring conviction through the books of the Jews; men become of the faithful [Christians] through their books. We shew to the Pagans what they will not to believe. For sometimes the Pagans raise against us a question of this sort, when they see that things written, are so fulfilled, that they cannot at all deny, that things recited as

foretold in the sacred books, which are presented to the eyes in all nations (as effected) through the name of Christ, as to the faith of kings, the overthrow of idols, the change of human things: they sometimes venture to say; 'Ye have seen these things come to pass, and ye have written them, as if they were foretold.' This a poet of their own did. [Virgil *Æneid* vi.] They who have read, recognize these things. He related that one descended into the realms below, and came to the regions of the blessed, and that Roman rulers who were to be born were shown to him, whom he who wrote these things, knew to have been born. He related things past, but wrote them as though they had been prophesied, while yet future. 'So you too,' the pagans say to us, 'have seen all these things take place, and you have written for yourselves books, in which they are read as if predicted.' O glory of our King! with good reason were the Jews conquered by the Romans, not destroyed. All nations, subdued by the Romans, have passed into the Roman laws: this nation was conquered and yet remained in their own law, as far as pertains to the worship of God, and guarded their country's customs, and rite. Their temple being overthrown, the former priesthood extinguished, as was said in the prophets, they yet maintain circumcision, and a way of life, whereby they are distinguished from other nations. Why, but for the witness to the truth? The Jews are dispersed every where, carrying the books by which Christ is set forth, and presented as predicted, so that He may now be pointed out to the Pagans. I produce the book; I read the prophet; I shew that the prophecy is fulfilled. The Pagan doubts, whether I have not myself invented this. My adversary has his book, delivered to him by his forefathers. I convince both therefrom: the Jew, that I know this to have been prophesied and fulfilled; the Pagan, that I have not myself invented it." Tertullian closes his book against the Jews; "If ye see all nations emerging from the depth of human error to God the Creator and His Christ, ye do not dare to deny that it was prophesied, since, although ye should deny, straightway the promise of the Father would meet you in the Psalms, saying, 'Thou art My Son, this day have I begotten Thee! Ask of Me and I will give Thee the nations for Thine inheritance and the bounds of the earth for Thy possession;' nor can ye claim Solomon the son of David for that prediction, rather than Christ the Son of God! nor

that the bounds of the earth were promised to the son of David, who reigned within Judæa alone, rather than to Christ the Son of God, Who has now illumined the whole world with the rays of His Gospel. Then too 'the throne for ever' suits rather to Christ the Son of God, than to David a temporal king: who reigned over Israel only. For at this day nations call upon Christ, which knew Him not, and at this day peoples flee to Christ. Whom heretofore they knew not. Thou canst not contend that that is to come [in the future Messiah, whom the Jews looked for], which thou seest to come to pass. Either deny, that those things were prophesied, which are seen before our eyes; or that they are fulfilled, since they are read: or, if thou canst not deny either, in Him they will be fulfilled, of Whom they were prophesied." Opp. pp. 229. 230 ed. Rig.

SERMON X.

The doctrine of the Atonement.

Romans iii. 26.

“That He might be Himself Just and the Justifier of him which believeth in Jesus.”

“^a Known unto God are all his ways from the foundation of the world.” Whatever God has done in time, *that*, of course, in eternity He ever willed to do. The Incarnation then was ever present in the Divine mind, as involved in the creation of rational beings, binding together and uniting in one the Creator and the creature. But not less in the mind of God was the Suffering, as Man, of Him Who is God-man, the Incarnate Son, although its end was the reparation of *that*, which depended on the freedom of the human will, Adam’s fall. It was revealed, upon that fall: but it lay in the determinate counsel and knowledge of God, before all Creation, in that boundless eternity. God’s absolute knowledge does not (we know not how) interfere with that free-agency, of which we are conscious. But, plainly, God knew that Adam *would* fall, as certainly as when he had fallen. For a knowledge which is not absolute, is un-knowledge and real ignorance.

^a Acts xv. 18.

Again, since the Holy Trinity is, even numerically, One, One must ever have been Their mind; One, Their will; One and indivisible, Their Operation. One Will Their's ever was, to deliver man, when he should fall, by the Incarnation of the Eternal Son.

Yet again, since Jesus Christ is Perfect God and Perfect Man in One Divine Person, His Acts are of a mixed character; Divine and Human in One. These are simple rules, "Of His Acts, some are Human, some Divine; yet it is One and the same Agent, Who doeth what belongeth to each Nature. Yet the Acts are different, although done by the same Agent." "^bThe Word doeth what belongeth to the Word; the Flesh executeth what belongeth to the Flesh." Yet, on account of the Unity of His Person, "each Nature enacteth what belongeth to It with the communion of the Other; yet so, that although One and whole Christ doth both Acts, what belongeth to each Nature remaineth distinct." "The Apostles's authority," says a father ^c, "assigneth in such wise to the One Person of the Agent all which Whole Christ worked in Himself in all those works of His Passion and Death, as yet to shew undoubtingly what belongeth to each Nature. For the Apostle Paul too saith of One and the same Christ, '^dAlthough He was crucified out of weakness, He liveth out of the power of God.'

^b S. Leo Ep. x. 4. See other authorities in Petav. de Incarn. viii. 11.

^c S. Fulg. Resp. 2 ad Ferrand. p. 221. See Pet. de Incarn. viii. 12. 10.

^d 2 Cor. xiii. 4.

All these things did Whole Christ according to His One Person; and it is owned in such wise to be One work of each Nature, as yet not to deny what ought to be ascribed to which Nature."

Simple as these rules are, all the difficulties which men have raised to the doctrine that our Blessed Lord's Death was a satisfaction to the Divine Justice, have arisen in the forgetfulness or ignorance of them. It has been truly said, that much of the confusion of popular thought on this great doctrine, at least in times past, was owing to the irreverent representations of the Arian poet of the loss of Paradise^e. It is forgotten, that they were irreverent and confused, because he was an Arian. Not knowing God the Son to be Very God, He describes a created being, (as he falsely thought Him) offering himself as a satisfaction to the Father, when God the Father was (as he feigns it) balancing between mercy and justice, so that love and mercy came from the creature rather than from the Creator, from Him Whom he still called the Son of God, rather than from the One love of the All-holy Trinity; and the Satisfaction was (according to him) rather the cause than the fruit of the love of God for His creature man.

Much the same picture of the Satisfaction of Christ has been given to you in prose. "^fThe doctrine of the Atonement," it has been said, "has

^e The influence of Milton in times, when his own heresy was unknown, and he was supposed the rather to be orthodox because he wrote on a sacred subject, and heretical passages in the "Paradise lost" were explained away, can hardly be estimated now.

^f Jowett Comm. on S. Paul T. ii. p 847. ed. 2.

often been explained in a way at which our moral feelings revolt. God is represented as being angry with us, for what we never did [original sin]. He is ready to inflict a disproportionate punishment on us for what we are, [sinners by our own actual sins]. He is satisfied by the Sufferings of His Son in our stead. Christ is a victim laid on the altar to appease the wrath of God. He is further said to bear the infinite punishment of infinite sin. When He had suffered or paid the penalty, God is described as granting Him the salvation of mankind in return."

Now to say at the outset, what is not held by the most thoughtful Theologians, no one now anywhere maintains any abstract doctrine on the subject, apart from what God Himself has revealed. It is one thing to see, as God enables man, something of the fitness or Divine perfection in what He has revealed of Himself; quite another, to argue that there was any necessity that God should do this or that, apart from the fact that He has so done. As God might, but for his free love, have left man to the effects of his sin (as, on whatever ground he left the Angels who fell), so He could, had He so willed, have set man free from his sin without the Incarnation. We may not set limits to God's Omnipotence. He might (most thoughtful Divines say^g) "have forgiven sin freely, or He might have accepted the imperfect satisfaction of a holy but mere man, or He might have created a mere man with the fulness of grace and the

^g Lugo de Incarn. Disp. ii. S. 1. p. 6.

power of meriting for others, and He might have accepted his acts, although no adequate satisfaction for sin." We may not argue from what God has done, that He could not have done otherwise; else we should limit the Almightyness of the Almighty. Yet "^hneither, because God can do all things, must we therefore believe that He has done what He has not done, but we must enquire whether He have done it." "ⁱWithout His coming among us at all, God was able just to speak and undo the curse; but we must consider what was expedient for man, and not what simply is possible with God."

True, again, that sin has a sort of infinity of evil, as being done against the Infinite Majesty of the All-holy God. True, that one little sin must not be committed, for any imaginable or unimaginable good. Not, if need were, says S. Anselm^k, "that the whole world, and all which is not God, should perish; not if countless worlds, multiplied almost to infinity, full of created life."

Yet neither on that ground do the most thoughtful defenders of the faith, argue that the satisfaction for sin must be infinite. They allege no "must" with God. It is not, that they lessen the enormity of sin from a creature so poor against the Infinite Goodness and Wisdom of God, but they exalt His free love and Goodness and Wisdom, in that, out of many ways, possible to His Omnipotency, He chose this way of exceeding

^h Tert. c. Prax. c. 10.
378. Oxf. Tr.

ⁱ S. Ath. ag. Arians, Orat. ii. § 68. p.

^k Cur Deus homo, i. 21.

condescension towards man. They only say this, that, since God has chosen this way, therefore it was the most consonant to His Wisdom to choose, and that if God chose the way of full satisfaction or amends for sin, there was none to make it, save He Who did make it, Jesus, God and Man. "Men say," says St. Augustine¹, "had then God no other way to free men from the misery of this mortality than that the Only-Begotten Son, co-eternal God with Himself, should become Man, assuming a human soul and flesh, and having become capable of death, to suffer death? It is little to answer these, that this way, whereby God vouchsafes to free us through 'the Mediator between God and man, the Man Christ Jesus,' is good and becoming to the dignity of God; but we should also shew, not that God, to Whose power all things are alike subject, lacked any other way, possible to Him, but that there was not, nor ought to be any other way, more suited to heal our misery."

And this way, which God has chosen, is eminent in these things, that no other way could so impress on us the heinousness of sin and the holiness of God, or the love of God for us, sinners as we are, or could so issue in the renewal of our nature and our union with God. "Who denies," says St Bernard^m, "that the Almighty had at His command other and other ways of our redemption, justification, liberation? But this does not prejudice the efficacy of this, which He chose

¹ de Trin. xiii. 10.

^m Ep. 190 c. Abælard. c. 8.

out of many. And that may be best, whereby, in this land of our forgetfulness heaviness and fall, we should be reminded the more strongly and live-lily by those so many and so great sufferings of our Restorer. But, apart from this, no man hath known or can fully know, what good, in regard to grace, what fittingness, in regard to wisdom, what beauty, in regard to glory, what advantage, in regard to salvation, the inscrutable depth of this venerable mystery contains within itself."

"ⁿ Could not the Creator repair His work without that hardness? He could; but He preferred to do it with injury to Himself, that that most odious and worst sin of ingratitude might no more find occasion among men. He took on Him exceeding toil, that He might hold man a debtor of exceeding love; and that the difficulty of redemption might admonish of thanksgiving him, whom the facility of creation had made less devoted."—

"It is clearer than light what, O man, He has now expended on thee. He disdained not, being the Lord, to become a servant; being rich, to become poor, being the Word, to become flesh; being the Son of God, to become the Son of man. Remember that, though made from nothing, thou wast not redeemed from nothing.—For thirty whole years He worked thy salvation in the midst of the earth. And with what endurance! Did He not aggravate the necessities of the flesh, the temptation of the enemy with the ignominy of the Cross, the horror of that Death?"

Again, it would be heresy to represent God the

ⁿ Serm. xi. in Cant. n. 7. p. 1302, 3.

Son as more loving to us than God the Father, or as dividing with the Father the attributes of mercy and justice, as though mercy belonged to the Son, justice to the Father. As God, our debt of those ten thousand talents, which our Heavenly Father forgives us, is owed equally to the Son and to the Father, since they are One God. Holy Scripture knows but of one God the Saviour. “^oPaul, an Apostle of Jesus Christ by commandment of God our Saviour and Christ Jesus our Hope.” “^pThis is good and acceptable before God our Saviour, Who willeth all men to be saved.” This said the Holy Ghost by Zacharias, “^qBlessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us.”

Our redemption is equally the fruit of the love of the Father and of the Son. It is set forth, as you know in Holy Scripture, as the act of the love of Both. “^rGod so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “^sGod commendeth His love towards us, in that, while we were yet sinners, Christ died for us.” “^tIn this was manifested the love of God towards us, because that God sent His Only-Begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

^o 1 Tim. i. 1.

^p Ib. ii. 3.

^q S. Luke i. 67 sqq.

^r S. John iii. 16.

^s Rom. v. 8.

^t 1 John iv. 9. 10.

There were reasons, in the Order and relation of the Three Persons of the All-Holy Trinity, why the Son should be sent and be incarnate, not the Father. But it was by One will and One love of the Father and the Son, that God the Son took our human Nature into His Divine, and became Man. But then God, that is, the All-Holy Trinity, willed that our restoration should so be brought about, that One should suffer in our nature and in our stead, Who, being one with us by His natural Birth, should yet be “^uAll-Holy, Undeified, separate from sinners,” and Whose acts by reason of His Godhead should be of infinite value. I am not using the language of the schools or technical terms. The facts speak it, so long as we believe that Jesus was both God and Man. Was He not All-Holy? All know it. We could not imagine one faintest imagination in His God-united human Soul, other than exactly one with the Will of God. “^vI come to do Thy Will, O God; yea, I delight to do it, Thy law is within my heart.” Did He not suffer? Look at Gethsemane, and those big swollen drops of Blood, gushing forth, before the Crucifixion, in extremity of Human Suffering. Were not His acts of infinite value? How should they be otherwise, seeing He was God?

You know what we were by nature, aliens from God, at enmity with God, turned away and (it is the Scripture term) “^whaters of God.” Man could not redeem man, because he had himself all

^u Heb. vii. 26. ^v Ps. xl. 7, 8. Heb. x. 7. ^w Rom. i. 30.

that debt upon him. Man, even if one were created anew, free from that original stain and in a state of grace, could not redeem man, because he owed himself and all which he was, already to God. This, then, is what is meant by the doctrine of satisfaction: not that God was under any necessity to redeem man, but that, if He did, for the redemption of the whole race of man there was needed a Divine Redeemer.

This they draw from Holy Scripture itself;—the insufficiency of man's payment, since it says, “^x A brother,” i. e., one like himself, “cannot at all redeem man; he shall not give to God his ransom; for too dear is the price of his soul, so that it (the price) ceaseth for ever.” “Seek not then,” says S. Basil^y, “a brother for thy redemption, but one who surpasses thy nature; and not a mere man, but Man-God Jesus Christ, Who Alone can give a propitiation to God for us all, because God hath set Him forth as a propitiation, through the faith in His Blood.”

That other ground, that, we were all sinners, and so had nothing to offer, melted into one with this, and aggravated our inability. “Since the whole posterity of the first man,” says St Leo^z, “had sunk, maimed at once by one wound, and no merits of saints could overcome the condition of death brought upon us, there came from heaven that one special Physician, Who, abiding in the Form of God and losing none of His own proper Majesty, should, without any contagion of the old

^x Ps. xlix. 7.

^y On the Ps. T. i. p. 180.

^z Serm. 13 de Pass. Dom. Opp. i. 248.

transgression, be born in the nature of our flesh and soul." "Unless He were very God, He would bring no remedy."

And in that remedy, God so willed, that His own justice should be shown, as well as His mercy and tender love. Even as it is, we set at nought all. "^a We own not yet, how deep a wound sin is, for which the Lord Christ must needs die. We estimate not the amount of the peril, from the consideration of the remedy." And yet how depth answereth to depth! The depths of God's awful Justice and holiness stream forth in His awful love. The infinite love of the satisfaction of Jesus remedies that quasi-infinity^b of evil, which sin has from "^cthe infinity of that Divine Majesty, against which the contempt of disobedience offended, and the infinite good which it forfeited, which is, God."

The doctrine, that, in the mode of our forgiveness through the Death of Christ, the Justice of God was set forth as well as His Divine love, is expressed in terms so simple, that none could be simpler. The Gospel itself is a revelation of God's justice, as of His Love. It is "the righteousness of God^d" Himself, which, St Paul says, "was manifested," not as if it was something new, but being borne witness to by all which God revealed before, "attested by the law and the prophets;" "the righteousness, I say," he re-

^a S. Bern. de Nat. Serm. 3.

^b Peccatum, pro quo fiebat satisfactio, infinitatem *quandam* habebat ex tribus.

S. Thom. in 3. Dist. 20. Art. 2.

^c S. Thom. Ib.

^d Rom. iii. 21-26.

peats, "of God, through the faith in Jesus Christ towards all and upon all," reaching on *towards* all, descending *upon* all "who believe;" and that, because all were in need, "for there is no difference; for all have sinned and come short of the Glory of God." Then see, how he concentrates the words of redemption: "being justified or made righteous freely," not by anything of their own, "through the redemption (a redemption, as the word expresses, *from*, ἀπολυτρώσεως, his readers knew "from *what*,")) "which is in Christ Jesus, Whom God set forth a propitiatory sacrifice by faith in His Blood" (it is all one, though less natural, if it is rendered a propitiatory sacrifice in His Blood, appropriated by faith); "in order to the manifestation of His righteousness, on account of the overlooking of the sins which had passed, in the forbearance of God, in order to that manifestation of His righteousness in this present time, in order that He may be Himself just and (yet) the justifier of him, who is of the faith of Jesus."

From first to last, St Paul's theme is the righteousness of God Himself. It had to be explained how God could be righteous and yet forgive sin. It is not, as elsewhere, the love of God, although God's love shines not even in Heaven itself with such a Divine tender lustre, as from the Cross. It is "the righteousness of God," which had been made manifest. To the unseared conscience the forgiveness of sin is a greater mystery than sin itself. We are, alas! too much at home with sin, to be surprised at any thing about it. Damnation is no mystery to the soul which feels separate

from God. Darkness transelemented into light, hate transformed into love, ghastliness of sin transfigured into the beauty of holiness, deserved displeasure issuing in the overpowering, sin-forgiving, sin-annihilating love of God, this is the mystery of mysteries, which "Angels desire to look into," which man could scarcely dare believe.

This then the Apostle had to explain, how "mercy and truth met together." It was not on ground of any indifference or negligence of sin by God, that He had "overlooked the sins which had passed, in the forbearance of God" before Jesus came; it was not now; Jesus was come, had died; God had set Him forth as a propitiatory Sacrifice; for what? The immediate fruit of it was our redemption from evil; but the end of our redemption in this special way was something beyond that redemption itself, beyond even the glory of God in it. St Paul twice repeats, it was "for the manifestation of His righteousness," which seemed to be clouded by that overlooking of former sins. It was for the manifestation of that same righteousness now, that He might Himself be (i. e., be seen to be) just, while He justified, *εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα*. The words stand in such manifest bearing on one another, that St Paul's choice of them has impressed those most alien from the doctrine which he teaches; yet they stand, not simply as illustrating one another, but as gathering in one focus all which before had been said so emphatically of the manifestation of this special attribute of God, His

^c Ps. lxxxv. 10.

perfect justice as evidenced in that precious Sacrifice of Christ.

Observe how the word, the judicial righteousness of God Himself, runs, as the keynote of the whole. "The righteousness of God is manifested;" "the righteousness of God through faith in Jesus Christ;" then, the twice repeated, "in order to the manifestation of His righteousness," wound up by the words, "that He might be Himself Righteous and righteous-making of him, who is of the faith of Jesus."

But the passage includes all before, who, whether or no they knew of the Saviour who was to come, and believed in Him as to come, or whether, living, not only in the times of ignorance which God winked at, but in that densest ignorance itself, they yet pleased God through His grace to them, of which they knew not, and which itself was the fruit of that most precious Blood. For all the former sins which God overlooked, were forgiven for the sake of that One propitiatory Offering, which God set forth, Christ Jesus. And on that same principle, that Precious Blood has ever since invested the whole earth; and all, whose sins have been forgiven, not having rejected It, but in blameless ignorance of It, have been redeemed by It alone.

This same doctrine, that Jesus made amends to the justice of God by taking our place, is plainly contained in every other place of Holy Scripture, which speaks of the vicariousness of His Death or our redemption by His Blood. *How* that satisfaction operated towards God, was a question of

the schools and not matter of faith; whether it were (as they said) out of strict justice and right towards God, or whether it was by the sole liberality of God Who accepted it.

But any statement of vicariousness or atonement or redemption involves what is meant by satisfaction to the Divine justice, that what was justly due to our sins, Christ paid; the punishment which we justly deserved, Christ bore. For Christ, the Innocent, Who owed nothing, took the place of us the guilty. For it was to God's just judgement, that our lives were forfeited.

But then, look how the doctrine penetrates and fills Holy Scripture. Our Lord Himself states it in most express terms. “^fThe Son of man came to give His life a ransom in exchange for many,” *λύτρον ἀντὶ πολλῶν*. “^gThe bread which I will give is My Flesh, which I will give for, in behalf of (*ὑπὲρ*), the life of the world, *ὑπὲρ τῆς τοῦ κόσμου ζωῆς*.” And when on the awful night before the Passion, “^hanticipating the betrayal of Judas and the assault of the Jews and the lawless judgement of Pilate, in order that the malice of men should not be the beginning and cause of the common salvation of man, He offered Himself as a Sacrifice for us, Priest at once, and the Lamb of God which taketh away the sins of the world,” instituting that Sacrament, which was to be the memorial of His Death, and whereby we are to shew forth that Death to the Father, and plead Its merits to Him, He set forth that meritorious

^f S. Matt. xx. 28.

^g S. John vi. 51.

^h S. Greg. Nyss. in Christi Res. Or. i. T. iii. 389, 390.

Death in the self-same words, “ⁱThis is My Body which is given *for* you;” “This Cup is the new Testament in My Blood, which is shed *for* you” (as S. Matthew adds ^k) “for the remission of sins,” He sets forth His Body as broken for us; His Blood, as separated from the Body, as shed for us. In this, the highest Act of our devotion, the centre of our spiritual life, He appointed that, with the eye of faith, we should see His Body, as so broken; His Blood as so shed for us.

Both modes of expression mean the same, “in exchange for,” “in behalf of.” St Peter knew what he meant when he said, “^lLord, I will lay down my life for Thee,” *ὑπὲρ σοῦ*. He meant, that He would give his life to save the life of the Master Whom he loved. No one could doubt what St Paul meant when he said, “^mscarcely for a righteous man would one die; for perchance for the good man (*ὑπὲρ τοῦ ἀγαθοῦ*) one may even dare to die.” He meant, to give life for life; to die, that the good man might not die the death of the body. So then when, in contrast with this, he says, “God commendeth His love towards us, that, while we were yet sinners, Christ died for us” (*ὑπὲρ ἡμῶν*), he can mean no other than that Christ died for us, that we might not die; and, since we still die the death of the body, then Jesus died, that we might not die the second death, the death of the soul. Caiaphas was a better prophet than these men. For he said, “ⁿIt is expedient that one Man should die for the people” (*ὑπὲρ τοῦ λαοῦ*). For he

ⁱ S. Luke xxii. 19.

^k S. Matt. xxvi. 28.

^l S. John xiii. 37.

^m Rom. v. 7.

ⁿ S. John xi. 50.

adds, "and the whole nation perish not." He too meant, that the life of one should be forfeited and should redeem the lives of many, which would be destroyed by the Romans. When then St. John explains the words of the heaven-controlled High Priest, when, Balaam-like, God put into his mouth the words in which he should express a truth he willed not, "^o he prophesied that Jesus should die for that nation, and not for that nation only (ὑπὲρ τοῦ ἔθνους)," he too meant that Jesus would give His life to redeem that nation, not from the wrath and destruction of the Roman, but from perishing by the just judgement of God. Nay, St. John herein is using only the word of his Lord, which He employs to express His unequalled love. "^pGreater love hath no man than this, that a man lay down his life for (ὑπὲρ) his friends." No one doubts what this means. It is an act of heroic love to give life to save life. When then our Lord says, "^qI am the Good Shepherd. The Good Shepherd layeth down His life for (ὑπὲρ) His Sheep," and still, in that prolonged cadence, dwelling, for love of us, on the thought He loved; "As My Father knoweth Me, and I too know the Father, and I lay down My life for (ὑπὲρ) the sheep," we know that it means no other than this, that He laid down His life, in place of ours, to save us, not from temporal death, which through His Merits is but the portal of life, but from eternal. And why should St. Paul in that zealous jealousy for the Cross of His Master, which was his glory, his hope, his one object of knowledge, cry out as one

^o S. John xi. 52.^p Ib. xv. 13.^q Ib. x. 11, 15.

shocked and alarmed, “^r Was Paul crucified for you (ὕπὲρ ὑμῶν)?” but that the Cross of Christ was vicarious, meritorious, such as man’s could not be? St. Paul knew of that great mystery, how Christ has vouchsafed to bequeath to His faithful ones, and among them to himself, a portion of suffering to be filled up for Him, sufferings by members of “^s His Body the Church,” for that Body. Yet, none the less, he, who loved suffering and death as a bride, shrank, as he would not from death, from the idea of any suffering of his being like that meritorious Suffering on the Cross. For his Master and Redeemer had said, “^t It is finished.” His precious Death would have redeemed ten thousand worlds.

Both forms of words “instead of us,” “in our behalf,” mean the same; only it expresses more love to say that “He gave His life in our behalf,” because it says that He was thinking of us, sacrificing Himself out of love for us. And so, since it is most loving, it is most put into our mouth by our All-loving God. Yet to cut off all cavilling, our Divine Lord spoke in both ways; He taught His Apostles to write both; “^u Who gave Himself a ransom in exchange (ἀντιλutron) in behalf of all” ὑπὲρ πάντων. And not only so, but Scripture brings in closest connection, between whom that wonderful exchange of love was made; *Who* was given, and for *whom*. “^v He who spared not His own Son, but gave *Him* up for *us* all;” “^w Who loved me and gave *Himself* for *me*;” “^x He

^r 1 Cor. i. 13.

^s Col. i. 24.

^t S. John xix. 30.

^u 1 Tim. ii. 6.

^v Rom. viii. 32.

^w Gal. ii. 20.

^x Eph. v. 2.

loved us and gave *Himself* for *us* an oblation and a sacrifice to God;" "y Christ loved the Church and gave *Himself* for *it*;" "z Who gave *Himself* for *us*, that He might redeem us from all iniquity;" "a Christ our Passover, is sacrificed for us."

Who gave Himself? St. Paul answers, "b Our great God and Saviour Jesus Christ." For whom? He answers this too, "c when we were yet sinners, Christ died for us;" "d He died for the ungodly;" "e He suffered for sins, the just for the unjust." And what sinners? S. Paul, in that fearful catalogue of heathen sins^f, tells us, what sinners! Alas, in other respects, they are like the unconverted in Christian lands: but they had this advantage over us, that they did not sin against such light and grace and such known love of the sufferings of Christ. Nor was it any common giving. St. Paul says, not only He gave Himself, but He gave Himself up. He had no reserves; He abandoned Himself wholly for love of us.

This force of the teaching is the more brought out by every addition, which is used. Had no more been meant, than *they* say, who would unnaturally empty God's word of its meaning, something must have been dropped somewhere, which should have indicated some lower object, something which should show that He "g died for us, in no other sense than He lived or rose again for us." (Only, that in fact Holy Scripture no where

y Eph. v. 25. z Tit. ii. 14. a 1 Cor. v. 7. b Tit. ii. 13.

c Rom. v. 8. d Ib. 6. e 1 Pet. iii. 18.

f Rom. i. 29. g Jowett on the Romans, ii. 589.

says, that Jesus did live for us, nor that He arose again for us, save as the completion of His death; and *that* death, not “for us” merely, but “for our offences.^h”)

Why then, but for what the Christian faith teaches us, that Christ did die in our stead, to save, redeem, atone for us, why this varied melody of the solemn chant of thanksgiving, ever praising God for His Death, His Bloodshedding? Why always, “ⁱHe died for us,” “^ksuffered for us,” “by the grace of God tasted death,” and its bitterness, “^lfor every man,” “^moffered Himself to God an offering and sacrifice for us?” “ⁿdied for our sins?”

St Paul’s soul was full of this doctrine, which he bears in upon our souls so often. It was his life, his central thought, and so it gushes forth on all occasions. What more common than the relation of husband and wife, and their every-day, all-day, duties? St. Paul bids the husband love his wife; but forthwith the relation of Christ to the Church, which marriage-union shadows, is present to his soul, and not the present union of Christ with His Church, but that act whereby He made it His; “^oWho loved it and gave *Himself* for it.” But ever in the most vivid way in which it could be condensed, that thought is set before us, “Himself,” “us,” παραδόντος ἑαυτὸν ὑπὲρ ἡμῶν, παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν. Why does St. Paul speak of

^h Rom. iv. 25. ⁱ Rom. v. 6, 8, xiv. 15, 1 Cor. viii. 11, 2 Cor. v. 14, 15, 1 Thess. v. 10. ^k 1 Pet. ii. 21, iv. 1.

^l Heb. ii. 9. ^m Eph. v. 2. ⁿ 1 Cor. xv. 3. ^o Eph. v. 25.

it, as that which he laid as the "foundation of the whole faith," of his whole teaching; "p I delivered unto you, (*ἐν πρώτοις*) in the first and chiefest place, that which I also received, that Christ died for our sins, according to the Scriptures."

By an image, forceful, because true, Holy Scripture speaks of us, "q as slaves of sin," "r sold under it," "s slaves of corruption." We were not under its power only, but under its curse. From that guilt and power of sin we were redeemed, ransomed, purchased; and the ransom which was paid was "t the Precious Blood of Christ." It has been said, "u Scripture is silent, to *Whom* the ransom was paid, and for *what*." Scripture says "for what," the forgiveness of sins. "In Whom," i. e., in Jesus, "we have redemption" v through His Blood, the remission of our sins, according to the riches of His grace." It says, "from what." For it says, "Christ purchased" w us out of the curse of the Law." It says to Whom, when it says, "t ye were redeemed by the precious Blood of Christ as of a Lamb without blemish and without spot." For sacrifice was offered to God Alone.

Again, Scripture says, that we were at enmity with God, and that God reconciled us to Himself by the Blood of Christ. We were enemies, not only with that horrible enmity of aversion from God, but passively also, as lying under His wrath and displeasure. For it was not those of that

p 1 Cor. xv. 3. q S. John viii. 34. Rom. vi. 16, 17, 19, 20.

r Rom. vii. 14. s 2 Pet. ii. 19. t 1 Pet. i. 18, 19.

u Jowett, ii. 588. v τὴν ἀπολύτρωσιν, Eph. i. 7, Col. i. 14.

w ἐξήγόρασεν, Gal. iii. 13.

generation only, who were in a state of active enmity with God, but those yet unborn unto the end, ourselves too, who were born "children of wrath;" yea it was all before, whom God accepted, for whom also that precious Blood availed. And we were reconciled, or restored to favour, being enemies, i. e., at the very time that we were such. "^xWe, *being* enemies (i. e., at the very time) were reconciled to God," not by any change of will, or by any thing in us, but "by the Death of His Son."

And, in this state, Christ made peace for us. Christ reconciled us, not (as some have said) only by reconciling our wills to God (although this followed), but, according to a known use of the word, we were "received into a state of reconciliation to God by the Death of His Son." And this, both because the reconciliation is a blessing which we receive; "^ythrough Whom [our Lord Jesus Christ] we have now received the reconciliation," and because St. Paul explains the way in which we were reconciled,—by being forgiven. "All things," he says, "are from God, Who reconciled us to Himself through Jesus Christ^z." How? "^aFor He, in Christ, was reconciling the world to Himself, not imputing to them their transgressions." This is the Apostle's order; first, the act of God, giving reconciliation "through Jesus," "through the Death of His Son," "through the Blood of the Cross;" then the sending His Apostles to win us to accept that restored favour; then our accepting it. The re-

^x Rom. v. 10.

^y Ib. 11.

^z 2 Cor. v. 18.

^a Ib. 19.

conciliation is primarily through the merciful ordering of God, by that act of Jesus towards God, which God had appointed and accepted. The first act is between God and Jesus for us, and was past. It is not that God is now reconciling the world. He is converting it, but He *has* reconciled it. So it is in each place. “^b We” (the whole race of man, present and to come, unto the end) “were reconciled to God by the death of His Son,” “^c that He [Jesus] might reconcile both in one body to God by the Cross.” “^d He was well pleased that all the fullness (of the Godhead), should dwell in Him, and should reconcile through Him all things to Himself, having made peace through the Blood of His Cross.” “^e Who reconciled us unto Himself by Jesus Christ.” Having first spoken of God’s act in itself, then he names, how He “gave” to the Apostles “the ministry of reconciliation:” how He “deposited in” them “the word of reconciliation,” that He might win us to accept *that*, His restored favour. Then he speaks of our being reconciled, or exhorts us to accept it, “be ye reconciled to God.”

Once more; it has been said, “^f the believer is described as one with his Lord in all the stages of His life and death.—If Christ is one with the believer, He cannot be regarded strictly as a victim Who takes his place.” Why, this is the very bliss and condescension of the office of Christ for us, to us, in us. He took all the evil which was our’s, that He might impart to us all the good

^b Rom. v. 10.^c Eph. ii. 16.^d Col. i. 19, 20.^e 2 Cor. v. 18-20.^f Jowett, ii. 560.

which is His. He, being and remaining holy, became identified with our evil, that He might incorporate us into Himself, and we might have the full fruition of His good. He *does not take now*, He *took* our place; when, once for all, He died for all mankind on the Cross! Yea, in His Infinite love, He died for each one of us individually, as though there had been no other to die for. “^gHe tasted death,” not for all only, but “for every man.” “^hHe loved me and gave Himself for me.” He could not become, (God forbid! a sinner. Scripture avoids these terms, even in speaking of Him when He took our place. But therefore, when He bare our sins, the sins of the whole world, it speaks, as God only could speak, of “sin” and “the curse” being gathered into one and concentrated upon Him. Could we be more identified with our Redeemer? “ⁱWe were under the curse,” *κατάρα*, “the curse, *κατάρα*, of the law,” which God pronounced upon disobedience. And He became what we were, “^ka curse,” *κατάρα*, and so purchased us out of it; “not,” says St. Chrysostome¹, “that His Being, departing from Its own glory, became essentially a curse (this even devils could not think) but that, taking on Him the curse which was against us, He allowed us not to be accursed any more.” “^mHim, Who knew no sin,” whose whole will, as His Being, was apart from sin, (*τὸν μὴ γνόντα ἁμαρτίαν*) “He made sin for us, that we might become the righteousness of God

^g Heb. ii. 9.

^h Gal. ii. 20.

ⁱ Ib. iii. 10.

^k Ib. 13.

¹ Hom. xi. in S. Joan.

^m 2 Cor. v. 21.

in Him." "He," says St. Augustine, "made our sins His own, that He might make His Righteousness our righteousness." Yes, this is the merciful glorious identification of our Dear Lord with us; that first He took our place, and died for our sins, that so He might unite us to Himself in death and in life, imparting to us the virtue of His Death, that then we might have the fulness of His Life. "If one died for all, then all died;" the "all," for whom and in whose stead He died, died in Him, Who had made His death their's. And so we hear of our being co-crucified, co-suffering, co-dying, being co-buried, co-raised, co-living, hereafter to be co-glorified°. But all is of Him, first dying for us, then, by a spiritual ineffable union, living in us. Does our present union with Christ hinder His having died for us? Ask His glorious Apostle, whose life was Christ living in him. What says he? "I am co-crucified with Christ;" this was his then daily life; to be nailed to Christ's Cross, and there to remain dead to the world and all which was out of Christ. "Yet I live; no more I, but Christ liveth in me; and what I now live in the flesh, I live by the faith in the Son of God Who loved me and gave Himself for me." The Death of Christ for him was the source of his life in Christ. Christ imparted to him, first His past death, then His present life.

And now, having been discussing so long, let me give you a simple summary of the Catholic faith on this great doctrine, not in my own words,

ⁿ 2 Cor. v. 14.

^o See Pusey's Scriptural Doctrine of Holy Baptism pp. 93 sqq. p. 171.

^p Gal. ii. 20.

or in those of any father, but of one^q, who studied for many years the teaching of St. Paul, but, alas! apparently as a scholar only, studying St. Paul as he might any other book. I quote the language, though in some places hard^r, (as that of one who has not living faith must needs be) as a witness that the vicarious suffering of Christ in our stead commends itself, as the plain meaning of Holy Scripture, to a careful scholar, but one who cannot be suspected of any theological bias in favour of the faith. "The salvation, gained by Christ for men, is, by a fitting image, whereon the sacred writers much insist, called 'a redemption,' wrought by Christ through payment of the ransom. For as those taken in war were of old redeemed by money from slavery to the enemy, so Christ, by a voluntary death, redeemed from God men defiled by sins^s. Christ, I say, redeemed from God men who had to be redeemed from the vengeance of the Holy God^t, because they had sinned. Christ did this, being graciously sent to this end by God to men^u, being induced thereto by love of men^v, in that He of His own will died for men. Whence the price (λύτρον^w) the price given for men (τὸ ἀντιλυτρον^x) which He paid to God, to exempt men from the Divine vengeance, is seen in the Death of Christ^y. The Blood of Christ then being shed, men, defiled by sins, are treated by

^q Fritzsche in Ep. ad Rom. iii. 24. pp. 189, 190.

^r As "redeemed from God."

^s 1 Cor. vi. 20, Rev. v. 9.

^t Rom. i. 18, Eph. ii. 3, v. 6.

^u S. John iii. 16, Rom. v.

8, viii. 32.

^v Eph. v. 2.

^w Matt. xx. 28.

^x 1 Tim. ii. 6.

^y Eph. i. 7.

God, as though they had never sinned (for they have the fruit of the redemption which is owed to Christ, the forgiveness of sins^z,) then when they yield their faith to Christ. Whom whoso rejects, his sins are no way expiated by the Sufferings of Christ, since, amid that supreme fire of love of God and Christ, chill has seized his mind, so that he despises the salvation most lovingly offered to his miserable self^a. But thereby that men, who have faith in Christ dying for mankind, are held as guiltless by God, they are freed from the tyranny of Satan, even as the wicked are subject to the kingdom of the Devil^b. Moreover forgiveness of sins is, through the punishment undergone by Christ, granted to those who believe in Him, to the end that they may be animated to zeal for virtue. Well then is Christ said to have undergone death, to the end that He might redeem all iniquity from us. Nor is it at all contradictory, that God, moved by love for man, should have commanded Christ to undergo death for them, in order to turn away His wrath from them. For God hates sins; men He loves. That sin might be punished, there was need of the sufferings of Christ, to which God Himself subjected Christ, because He loved man, so as to devise a way, whereby they might be amended, and, being amended, might be blessed."

And now just listen, apart from all argument, to what Scripture says of the Blood of Jesus, in the fewest words in which I can say it, and

^z Ib. and Col. i. 14.

^a Rom. v. 8, 2 Cor. v. 15.

^b Acts xxvi. 18.

think, Is it possible that all this can mean no more than what men say who do not believe in its atoning power, as shed for us? They will sink deeper in your minds, if studied in God's word. But look at this barest outline of them. They will be the meditation and praise and thanksgiving of eternity; and in all eternity we shall long to thank more and more for them, where our whole being will be thanksgiving and love. "e We were far off (from God), but were made nigh [to Him] by the Blood of Christ;" "d we were justified by His Blood;" "e He suffered, that He might sanctify us by His Blood;" "f we have," as a continual possession, "redemption through His Blood, the remission of sins:" "g the Blood of Christ Who through the Eternal Spirit offered Himself without spot to God, purifieth our consciences from dead works to serve the living God:" "h the Blood of Christ cleanseth us from all sin;" "i we have been redeemed by the Precious Blood of Christ;" "k He has purchased the Church with His own Blood:" "l God made peace through the Blood of His Cross, through Him, as to the things on earth, and the things in Heaven:" "m Christ, by His own Blood, entered once into the Holy Place, having obtained eternal redemption." "We" too ever since "n have boldness to enter the holiest by the Blood of Jesus, by a new and living way which He hath consecrated for us through His

e Eph. ii. 13.

d Rom. v. 9.

e Heb. xiii. 12.

f Eph. i. 7.

g Heb. ix. 14.

h 1 S. John i. 7.

i 1 S. Peter i. 18, 19.

k Acts xx. 28.

l Col. i. 20.

m Heb. ix. 12.

n Ib. x. 19, 20.

Flesh." We are "^o elect, according to the foreknowledge of God, in sanctification of the spirit, unto obedience and the sprinkling of the Blood of Jesus Christ." "^p We are come to Jesus, the Mediator of the new Covenant, and the Blood of sprinkling which speaketh better things, than that of Abel."

And when the beloved Disciple saw heaven opened, he saw "^q the Faithful and True, the Word of God, clothed with a vesture dyed with Blood," and he heard the new song of those who sang, "^r Thou wast slain and didst purchase us to God by Thy Blood out of every tribe and tongue and people and nation;" and he heard that they had "^s washed their robes and made them white in the Blood of the Lamb," and had "^t overcome the Accuser by the Blood of the Lamb." And St. John's parting doxology is that, which ever since he has sung; "^u To Him Who loveth us and hath washed us from our sins in His own Blood, to Him be glory and might for ever and ever. Amen."

What a body of theology, as of love and thanksgiving and endless praise, there is in this one word, "the Blood" of Jesus! For it is the Blood of Him, Who is Very God, and for us and for our salvation became Man, shed for the forgiveness of our sins. And yet I have omitted here all besides, which Scripture says of the Atoning Death of Jesus.

And this He underwent of His own Free Will.

^o 1 S. Pet. i. 2. ^p Heb. xii. 22-24. ^q Rev. xix. 13.

^r Ib. v. 9. ^s Ib. vii. 14. ^t Ib. xii. 11. ^u Ib. i. 5.

I said, that it were heresy to say, that God the Son made a compact with God the Father for our salvation. But God so loveth the service of our free will that it lay in the plan of salvation which He chose, that Jesus should with His Human Will choose freely to offer Himself as a Sacrifice for sin. “Therefore,” He saith, “My Father loveth Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself.” “Lo, I come to do Thy Will, O My God.” Yes, from the moment of His Conception His God-united Soul knew to what end He was coming into the world, and He says, “I am content to do it, Thy law is within My heart.” This hour He longed for, although He knew what it would be, to bear the sins of the whole world, what would be the desolation, under which He would utter that penetrating cry, “My God, My God, why hast Thou forsaken Me?” He chose it, and was “straitened till it was accomplished,” for love of us.

O my Jesus, how long shall it be, that men shall love Thee less because Thou deservest so infinitely to be loved; that Thy love shall not be believed, because its greatness is so inconceivable? O if we could, but for one moment, see, with St. Stephen, heaven opened, what should we behold, adored by Cherubim and Seraphim, the Joy of all the heavenly Intelligences, the Mystery above all mysteries, on which they ever gaze, in which they behold the Divine love more and more unfolded to them, as they long to look into it, what but that

sacred Form of Jesus, irradiating heaven with the glory of the Indwelling Godhead? But what is the attractiveness to those Blessed Spirits? Scripture tells us how “^win the midst of the Throne” they behold “the Lamb as it were slain,” and the jubilant thanksgiving of Angels echoes the adoration of His redeemed, “^xWorthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.” O why is earth so different from Heaven? Why have we disputing, instead of adoring; questioning, instead of thanksgiving; coldness, instead of the fire of love? It is because men live so much in the things of time and sense, and think so little of Him, Who never forgetteth us. Oh, sursum corda, sursum corda! One earnest, steadfast, piercing, longing, loving gaze into Heaven will reveal to thee more than all this world’s disputings, nay, than any argument, for “flesh and blood will not reveal” it unto thee but “thy Father which is in heaven.” Blessedness will it be beyond all bliss, blessedness above all created joy, for it is the fruit of the Infinite love of Jesus, the foretaste of the eternal joy of thy Lord, when, with God-given faith, thou canst say, I love Thee, O only salvation of my soul; for Thou hast redeemed me by Thy Blood, my Lord and my God. THOU, me!

^w Rev. v. 6.^x Ib. 12.

SERMON XI.

Jer. xxiii. 6.

This is the Name whereby He shall be called, The Lord our Righteousness.

So could none speak, save God. If man would condense his words, he says too little, or he says it obscurely or untruly. Those seven sayings, the characteristic wisdom of Grecia's seven wisest men, what came they to? One only, "know thyself," was a great moral lesson, that without self-knowledge all other knowledge were vanity; yet it wanted that, its great correlative, without which self-knowledge were impossible, unavailing to good, unpractical, a powerless hopeless knowledge of one's own evil,—“know thy God.” That correlative, which entered into the daily life of the Hebrew, which was one of his household words,—not an abstract knowledge that there is a God, but a personal knowledge of Himself, a knowledge of God through His own revelation of Himself, yet received by each individual soul through the in-working of God Himself “in the heart,” and as issuing in, and inseparable from the love of man and the exercise of those graces, which reflect

the attributes of God; that knowledge, which our Lord says, “^ais life eternal;” commenced here, perfected there, perfect here in its degree because it is true, perfect the more because of its imperfection, that it knows Him Who passeth knowledge, and embraceth Him the Incomprehensible, and containeth Him Who containeth all things—this, the utmost wisdom of Heathenism was to conceive that it was conceivable, if the unknown God should reveal it.

But condensation of human truth were human still. The characteristic of *this* Divine saying, is, that in the two Hebrew words^b it contains a summary of the whole supernatural relation of God to man under the Gospel, and of man to God. It is a prophecy of what human imagination never dreamed of, a closeness of union with a Personal God, which, unless God had revealed it, it had been madness and fanaticism to aspire to. It contains the whole hidden life of the Christian: it is the substance of sacraments: the unseen spring of self-sacrificing holy action; the fountain of his inward peace; the surest contentment of his soul; the enkindling of burning zeal; the soul of devotion, the fervour of love.

It is no mere prophecy of doctrine to be taught, which might be, nay must be, therefore taught, because it was prophesied; it is a prophecy of *fact*; 1) Who, He Who should come, should be in Himself! 2) what He should be to us, collectively and individually. It fore-announces what all history declares that He has been, what each

^a S. John xvii. 3.

^b יחיה צדקנו

soul of His true disciples knows that He is. It foretells, not a moral revolution, not an overthrow of empires, not a change of ideas, not a new philosophy of thought, not a continual development of human reason, not a mastering of the problems of the material universe, not a progress of created mind, which should make it independent of its Creator, not any thing which it could do, or which by its natural powers it could become, but a spiritual transformation of itself, by a supernatural, penetrating, sanctifying Presence. This too it might have fallen short of, as it still does in the unconverted. The prophecy might have been falsified by the freedom of human wills to remain enslaved, had not He spoken it Who had human wills in His Hands, and enfolded human hearts in His love.

Yet neither is it any general promise of the restoration of our nature through some unknown deliverer, like that of later Parsism, to come at the end of all things, when the whole battle-field of this world should be over,—an Elysian shadow of the everlasting peace at the end. He, through Whom sanctification was to be, was to come, in human form, a righteous scion of the house of David, reigning and ordering all things justly, not in Judæa only, but in the earth, saving, delivering man, yet God, “the Lord, our Righteousness.” It matters little, as to the great outline of the prophecy, whether He, though Whom this was to be wrought, is here declared to be “the Lord our Righteousness” or whether (as others would have it) “the Lord our righteous-

ness" were simply a title given to designate His character, that this would be His characteristic, His watchword, the centre of His teaching, His life, His being; this, the "end of His toils and tears;" this "the passion of His heart;" this He should labour to bring about, that the Almighty God should be our righteousness.

Such an explanation seems to me wholly unnatural and unprecedented. It is not, as when a place is called from any event which happened there. The place has no personal existence. Nor is it, as when this same name is given to the whole Church, being true in Him, its Head. For the Church too has only a collective existence, being one, though consisting of millions on millions, through *His* Oneness, in Whom it is one. But what seems to me absolutely unreasonable is this, to suppose that a Personal Name is given to a Person, and not belong to Him as a person. When the poor Heathen "called Barnabas Jupiter, and Paul Mercurius," they meant that they were those very beings. "The gods," they said, "are come down to us in the likeness of men." So when Jeremiah said, that the king who should be raised from David's stock should "be called the Lord our Righteousness," he must mean that He should be called by the own Name of Almighty God; as in fact Jesus has been called, whenever, since St. Thomas' recovered faith, He has been called, in thankful adoration or in cry for mercy or for help, "my Lord and my God."

^c Acts xiv. 12.

^d S. John xx. 19, 20.

This, which Jews too have seen to be the natural bearing of the words^e, must have seemed to us their real meaning, even had not Jeremiah, apart from inspiration, known, that Isaiah had spoken of this same long-longed-for king, as "Mighty

^e Echa Rabbathi f. 59, 2 ad Thren. i. 16. "what is the Name of the king Messiah? R. Abba Ben Cahana said, 'מֶלֶךְ is his name,' as is written, 'this is the Name &c.'" Midrash Mishle f. 57, 1. "R. Hunna said, 'The Messiah is called by eight names, Yinnon, Shiloh, David, Menachem, Jehovah, our Righteousness, Zemach,' &c.," Midrash Tehillim, on Ps. xxi, 1. "God calls king Messiah by His own Name. But what is His own Name? Ex. xv. 3. 'מֶלֶךְ is a man of war.' But of the king Messiah it is written, 'And this is His Name &c.'" Bava bathra f. 75. 2. "R. Jonathan says, There are three which have the name of God, the righteous, Messiah, Jerusalem. Of Messiah, Scripture saith, "This is His Name." in Schöttgen, Horæ Hebr. ii. 200; on Jerem. xxiii. 5. De Voisin in Martini Pugio fidei f. 68, 143. quotes from R. Joseph Abbo, Sepher Ikkarim, ii. 28, "Scripture called the name of the Messiah 'the Lord our righteousness,' because He is a mediator with God, through whom we obtain righteousness from God." He adds Ib. f. 338. "wherefore he calleth Him by the Name of God." Martini f. 645. quotes also Bereshith Rabba on Gen. xli. 44. "R. Acha said, From the *I* of flesh and blood thou learnest the *I* of God. If because Pharaoh said to Joseph, I am Pharaoh, Joseph obtained so great blessing, how much more when the *I* of God most High shall come, as it is said, *I* have made, and *I* will bear, and *I* will carry and will deliver. (Is. xlv. 4.) Can it be said that the Redeemer will be an acceptor of persons? Nay but all who confess to Him with their mouth and deeds and heart He will save and deliver, as is said, In His day Judah shall be saved," R. Saadiah, apparently deriving from this place the title "Messiah our righteousness," says on Dan. vii. 13, "This (the Son of man) who shall come in the clouds of heaven, is Messiah our righteousness; And they shall bring Him to the Ancient of days, as it is written, (Ps. ex. 1) 'The Lord said unto my Lord, sit Thou on My right hand.'"

^f Is. ix. 6.

God," and declared that His Virgin-Mother should call Him by a Name, corresponding to that whereby he himself entitles Him, "g God with us;" that David^h and Micahⁱ spoke of His eternal Generation; that David had spoken of Him as his Lord^k; that the sons of Corah had addressed Him as "God enthroned for ever^l," that David^m, Solomonⁿ, Isaiah^o, Micah had, in varying tones, but in one harmonious chorus of praise, chanted His victorious peaceful universal rule, unto the endless end, when, all enemies being subdued, there shall be one ever-blessed peace of oneness with God.

One, then, in our human form, a righteous offspring of David's line, One whose characteristic should be righteousness, should reign, do wisely, should execute righteousness and judgement in the earth. They are personal acts of a personal Sovereign.

But this Sovereign was also to have an inward relation at once to His people and to their God. He was to be "their Righteousness." In contrast to the evil shepherds, who, misleading the people, had encouraged them in their sins, and so had brought God's judgements upon them, He was to do away God's judgements, and outwardly to restore them to His favour; but He was also inwardly to remove the cause of that disfavour,

g Is. vii. 14. h Ps. ii. 7. See Daniel the Prophet pp. 478-481. i Mic. v. 2. See Pusey's Commentary, p. 332, 333.

k Ps. cx. 1. See Dan. the Pr. pp. 468-473. l Ps. xlv. 6, 7. See Ib. pp. 473-478. m Ps. ii. 6. n Ps. lxxii. 1.

See Dan. the Pr. pp. 482-485. o Is. ix. 6. Heb. 7. Eng. See Ib. pp. 486-488.

their unrighteousness, and to be their Righteousness. He was not simply to *teach* them righteousness. Teachers they had never lacked. This had been their condemnation (God had told them again and again by Jeremiah), “^pSince the day that your fathers came out of the land of Egypt unto this day, I have sent you all My servants the prophets, daily rising up early and sending them, yet they hearkened not unto Me nor inclined their ear, but hardened their neck. They did worse than their fathers.” This they would repeat. “^qThou shalt speak all these words unto them; but they will not hearken unto thee; thou shalt also call unto them, but they will not answer thee.” Yet the source of the failure had been no uncleanness in the teaching, no ignorance as to the issue promised or threatened; no lacking as to the spiritual teaching. The promise had been a direct relation to God; the threat, the being cast away by Him and from Him. “^rThis thing commanded I them, saying, Obey My voice and I will be your God, and ye shall be My people.” The relation promised is as distinct as under the Gospel. Nay, St. Paul, when he would speak of the closeness of our relation to God in Christ, appeals to God’s language to His people of old; “^sAs God hath said, I will dwell in them and walk in them, and I will be their God and they shall be My people. Wherefore come out from among them (i. e., from unbelievers^t), and be ye separate, saith the Lord, and touch not the

^p Jer. vii. 25, 26.^q Ib. 27.^r Ib. 23.^s 2 Cor. vi. 16-18.^t Ib. 14.

unclean thing, and I will receive you and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

This was their condemnation, that they understood the issue and knowingly rejected God. "I call heaven and earth to record this day against you," said Moses^u, "that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, that thou mayest obey His voice, and mayest cleave unto Him. For He is thy life." This is the sum of the whole relation of the creature to the Creator, obedience, love, a cleaving inseparably to Him in loving obedience. This were an Angel's life. This is the relation of the Creator to the rational creature, not to maintain them only in being, but to be Himself their life. "He is thy Life."

Nor does Jeremiah promise them any golden age, in which there should be no occasion of virtue, because there would be no temptation to vice. They had listened to false teachers before. He does not say, that these would be removed: contrariwise, evil and good were to abide unto the end; for the last Judgement was to find and to sever them for everlasting joy and glory, or for punishment. The change was to be, not without man, but within. It was to be an inward closeness of relation of God to man, and of man to his God. Jeremiah had already the teaching of the Gospel; "the kingdom of God is within you." *How* this should be, had been told in part by

^u Deut. xxx. 19, 20.

Isaiah, when he spoke of our Lord's atoning, justifying Death; part had been told by Joel, and was to be supplied by Ezekiel, when Joel foretold the large out-pouring of God's Holy Spirit on all who would receive It, and Ezekiel was to tell of the "new heart and new spirit" which God should create in them. The characteristic of Jeremiah's prophecy was, that, while he specified none, he embraced all by those two words, in which he said that God Himself, in that human form in which He should appear, should be our righteousness. "The Lord our Righteousness."

The words presupposed all the teaching of the law, orally or through ritual, as to sin. What to a Greek philosopher or to Seneca who, after his nightly self-examination said to himself, "v This time I forgive thee," would have been a promise, that God Himself should be their righteousness? Simply something unintelligible, a promise of what they did not understand, because they knew not their needs, nor of any relation of man to God. Human wisdom could not devise a remedy for an ill which it did not understand, the sinfulness of

"v I hide nothing from myself, I pass over nothing; for why should I fear any thing from my errors, when I can say, 'See thou do that no more; now I forgive thee?' In that discussion thou didst speak too pugnaciously; do not engage hereafter with the uninstructed. They who have never learned, will not to learn. Thou didst admonish him more freely than thou oughtest. So then thou offendedst him, not amendedst him. Look hereafter, not only whether what thou sayest be true but whether he to whom thou sayest it, can bear the truth." Seneca de Ira, iii. 36. Where also it is observable that what he forgives himself are simply mistakes as to the characters of others.

sin, the alienation of the soul from God. Against the coarser evils of our nature, it could imagine the value of careful training; but an entire conformity to God, a God-enworked likeness to God — What god well-nigh had they to whom it would not have been a degradation, to be conformed?

Yet God had not “left Himself without witness” in the human hearts which He had made for Himself. “^w Our heart was made for Thee, and therefore it must needs be restless, till it repose in Thee.” That great multitudinous heart of the human kind must needs throb for Him Who alone could satisfy it, till it should find Him. All, in God’s wide world, found its contentment, save he who was made its lord. For man alone was fallen; man alone did not fulfil the end for which he was created. And therefore, knowing or unknowing, he must still yearn for God. Why should man’s heart not take up, like the lower animals, with the things it seeks for? Why should it alone be dissatisfied, as soon as it has gained its end? The wildest, most restless of the brute creation is lulled to rest, when it has accomplished the purpose for which it was created. The eye of the wild beast no longer glares; he rests from his labours when he has “^x torn in pieces enough for his whelps and strangled for his lionesses.” Why should no conquest of intellect, no superiority to rivals, no slaking of thirst for knowledge, no acquisition of it above its fellow-men, no all-but-revelation of the mys-

^w S. Aug. Conf. i. 1.

^x Nah. ii. 12.

teries of nature, no boundless grasp of wealth or power, satisfying every outward craving, no sovereignty over man, outward or intellectual, satisfy those whose whole being seems engrossed in compassing, each that one end, which he has chosen for himself, nay, for which his manifold created gifts, or the surroundings of God's Providence, or the leadings of His Providential Hand, seem to have destined him? He has, perhaps for others, fulfilled that for which God sent him into this world. He has, through God's overruling of his free-will, so far fulfilled His purpose, as the stars in their courses; a brilliant star, it may be, in the firmament of God's intellectual creation. What is wanting then? And why is he, whose mind God has so far guided, who has been, it may be, a benefactor to mankind, and perhaps had more gratitude from them than Almighty God has obtained either from him or from them, why is he still unsatisfied? Why that restlessness or aching of heart, when he has so far gained or accomplished his end? Each object of the human mind has been sought, as it could best be found; and, the larger the soul, the greater its accomplished ends, the less could it be satisfied. Why could no created end satisfy the soul, but because its End of ends is Uncreated, Infinite? It was made for God; and, lest it should miss its aim, God infused into it this unsatiable thirst, which He Alone, the All-containing, the Infinite, could fill. This unceasing moan of unregenerate nature, this monotonous restlessness of the whole human race, varied in form, in essence one, is

one mute ununderstood groan of our exiled race, one longing for our original possession, union with God.

But man, as he could not interpret his own deep implanted longing, so neither could he, of himself, promise a fulfilment which God Alone could give, since the mute longing was for Himself. Man could only bring God down to himself by degrading Him. Pantheism most nearly accomplished a seeming union; but at what cost? To lose its personality were little. It was a loss to itself alone. Perhaps, in imagining the resolution of itself into the One, self-existing, Spirit, so deep and uneffaceable is our perception of our own personality,—it could not but imagine its own continued existence, a drop in the Ocean of the One Being. But to imagine that one's self (such as we are) is a part of the Essence of God: that, life, wherever it exists, being supposed to be God, our miserable selves, with our passions, our appetites, our meannesses, our vices, our self-hateful degradation, are what God Is, and so, that the very Nature and Substance of God, that which God Is, god from God, was taken and polluted, erred, “^yplunged into uncleanness,” committed unlawful lusts, was “^zimmersed in acts of foulness and violence,”—better even hopeless severance from God, than such identity with Him.

Yet Pantheism, developed or undeveloped, lay as the basis of most of the religions of antiquity, and, although on its intellectual side it seem-

^y S. Aug. Actt. c. Fel. Manich. ii. 18.

^z Id. Serm.

183, in Note on his Confessions pp. 322, 323. Oxf. Tr.

ed to avoid the intense difficulty of the doctrine of the creation, its attractiveness, amid whatever debasement, was the conception of union with God. And when Mohammedanism retained, out of Christianity, little more than a dry unspiritual Monotheism; omitting the belief in God the Holy Ghost, since Mohammed claimed to be himself the Paraclete, human nature again burst the bonds, and Ssufic mysticism, either theistic or pantheistic, sought again, in its own way, to be one with God.

It has been reserved to these days, to see God brought down and identified with man, not as a being external to man but as our poor humanity itself; yet even he^a who conceived of God, as nothing else than "past present and future humanity," still, from the midst of his Atheism, was a witness to the craving of the human soul for oneness with God, while he created a god, who should be one with man, because he was nought besides. It is very touching though intensely sorrowful, how one^b, who had parted with his faith and with God's means of union with Himself, still testified, in his book^b, "on the soul," the longing for that union which once he knew, and, appropriating to Theism the language of the Gospel, sought to form for himself the relations to God which once he received from Him, and of which, without the Gospel, he would have known nothing. So inextinguishable is the "thirst for the liv-

^a Comtè. ^b F. Newman, "The soul, her sorrows and her aspirations." c. 3. "Sense of personal relation to God."

ing God," which God has created in the soul, that it may not die in and through severance from Him.

Man feels the evil in the inmost depths of his soul. He could "feed on the ashes" of a self-made union; he could not conceive to himself the true, any more than we can the Beatific Vision, because it could not be without a new creation. "Create in me a new heart, O God, and make anew a stayed spirit within me. Take not Thy Holy Spirit from me." It was the universal cry of our fallen nature; the deepest trace of that original righteousness, wherewith God endowed Adam, as soon as He created him. But, though felt more or less, weakly or mightily, disguised or clearly or corruptly, the belief that it could, that it would, be satisfied, was given, where alone it could be given, among the people to whom God revealed Himself, by those whom He sent to promise what He Alone could fulfil.

This union Jeremiah spoke of under those two words, "the Lord our Righteousness." As unrighteous, we could not be united with Him. God's awful Holiness and man's sinfulness are incompatibles. "Your sins have been abidingly severing between you and your God," was expressed in act by the whole Hebrew ritual. The truth ever lived before their eyes; it was enforced by the Prophets; it was chanted in the Psalms; it was confessed in their prayers. Sin,

^c Ps. li. 10. ^d קִי מַקְרִיִּים Is. lix. 2. See Ew. Lehrb. § 168. p. 435. ed. 7.

oppressing^e, wearing^f, darkening^g, imprisoning^h, enslavingⁱ, sickening^k, deadening^l, slaying^m, the soul, separating it from its true light and life, God: God, convertingⁿ, vivifying^o, illumining^p, enfreeing^q, forgiving^r, sanctifying^s the soul, reuniting it to Himself, this is the ever-repeated contrast, which runs through the whole history of our fallen, God-forgetting, yet not God-forgotten, race. This, in its darkness and light, is the centre of the Hebrew Scriptures.

But there was a Deliverer yet to come, a deliverance larger, wider, deeper, more inward, than any before, which should stretch out and encompass the human race, through One despised and rejected by those who were despised of all. He Himself was personally to restore our race, personally to be "our Righteousness."

There is no evading it, there is no honest de-

^e Ps. xxxii. 4, xxxviii. 4, 5. "Mine iniquities are as a burden: they are too heavy for me." Is. xxiv. 20, liii. 11, Lam. i. 14. "Peccatum Semitis onus est improbo homini impositum." Ges. Thes. p. 399.

^f Ps. vi. 7, xxxi. 11, xxxii. 4.

^g Ps. vi. 8, xxxviii. 10. "The light of mine eyes is gone, it is gone from me." Job v. 14, Is. ix. 2.

^h Ps. cxlii. 7, Is. xlii. 7, xlix. 4, lxi. 1, Zech. ix. 11.

ⁱ 1 Kings xxi. 15, 20. 2 Kings xvii. 17. Is. i. 1. lii. 3.

^k Ps. xxxviii. 6, 8. ^l Pr. i. 32. Ezek. xxxvii.

^m Pr. ii. 18. v. 5. vii. 27. xii. 28. xiii. 14. xiv. 27.

ⁿ Ps. xix. 7, 8. li. 13. lxxxv. 4, 6. Pr. i. 23. Is. i. 27. vi. 10. lix. 20. &c.,

^o Ps. cxix. 25, 37, 40, 50, 88, 93, 107, 137, 149, 154, 156, 159. cxliii. 11. ^p Is. xlii. 7, 16, xliii. 8, 9.

^q Is. xlii. 7. 22. lx. 1. ^r Is. xlv. 22, and every where.

^s Is. iv. 3. vi. 3, 7, 10. iii. 17. Ps. li. 7, 10—12.

nial. Conversion, repentance, sanctifying, the life of grace, the new creation of the soul, spiritual facts though they be, are as much facts, as any facts of nature which our eyes behold. They are not less facts, because men will not look upon them, than the facts which chemistry discloses, but which lie hidden from the common eye under coarse, often repulsive, material forms.

"The Lord our Righteousness." This was to be the characteristic of the new revelation, at once universal and individual. It was something beyond the outward conversion of the world, or the acknowledgement of Him Whom the Heathen looked upon as the tutelar God of the Jews, by the whole world as their God. It was at once, to be a fact of the outer world, that it should be believed; it was to be a supernatural fact of the inmost consciousness of millions upon millions, that it should *be*.

And has it not been? Is it not? Since the day when two fishermen, known as "^tunlearned and ignorant men," proclaimed to the rulers and wise men among the Jews that there was "not salvation in any other" than "Jesus Christ of Nazareth," the despised Prophet of a despised home, that "there was none other name under heaven given among men whereby we must be saved," this has been the faith of all, this their sanctification, this their righteousness. This was the faith of the barbarous nations from the first, written "^unot with pen and ink, but by the Spirit

^t Acts iv. 10, 12, 13.

^u S. Iren. iii. 4, 2.

of God upon the hearts." This was the hope and strength of martyrs; this was the virtue of the continent; this was the victory of the young; this, the triumph over the world's seductions; this, the peace with God and the full contentment of the soul, "the Lord our Righteousness." Herein were all alike; herein shewed itself the common nature of the most and the least developed of the human race. The Name of Jesus exercised one power over all alike, "v Greek or Jew, barbarian, Scythian, bond or free, Christ is all and *in* all." All are one, because Christ Who is One, is *in* all. All are one, by a spiritual oneness, with one another, because all are united to Christ, and Christ is *in* all. "w There is *in* Him (οὐκ ἔνι) neither Jew nor Greek; there is *in* Him neither slave nor free; there is *in* Him neither male nor female; for ye are all one" ("one being," εἷς) "*in* Christ Jesus." This, the Holy Ghost, by all the Apostles, speaks of, as the great gift of the Gospel, the closest union possible, an union impossible in this world of sense, an union by which we are made one with Him Who loves us, and Who is constrained by His love, to make us one with Him. "*In* Christ Jesus," the Holy Ghost saith, "we are chosenx," "*in* Christ Jesus we are called to eternal gloryy," "*in* Him we have redemptionz;" "*in* Christ Jesus we are createda," "are a new

v Col. iii. 11. w Gal. iii. 28. See more at length Pusey's "Scriptural doctrine of Holy Baptism." pp. 113—15. from the Tracts for the Times. ed. 4. x Rom. i. 6. 2 Cor. vi. 16. Eph. i. 4.

y 1 S. Pet. v. 10. z 1 Cor. i. 30. Eph. i. 7. Rom. iii. 24.

a Eph. ii. 10.

creation^b;" "*in* Christ Jesus we are alive unto God^c;" "*in* Christ Jesus we are accepted^d;" "*in* Him we are justified^e;" "*in* Him we are sanctified^f;" "*in* Him we are accepted^g;" "*in* Christ Jesus we are of God^h;" "*in* Christ, it is the will of God that we should be perfectedⁱ;" "*in* Christ Jesus, those who are His, have fallen asleep^k;" "*in* Christ Jesus they shall be made alive^l."

This supernatural life ante-dated our use of reason. Why should it seem a strange thing that God should on us unconscious bestow a spiritual life, to grow, be enlarged, expanded, developed by our future use of His grace, since in us, equally unconscious, He lodges all those marvellous powers of genius, which have scarcely an active existence until the strengthening of years have matured the instrument which it has to employ? Why should it seem strange that in this world of shadows and realities, of things fleeting and things abiding, of bodies and souls, of material and immaterial, of outward forms and inward substance, God should, through forms which affect our outward senses, convey to us spiritual realities? Yet whether to any it seem strange or no, so it is. In a larger sense, the world is one great sacrament. In its inner strict sense, sacraments are not, cannot be placed instead of Christ; for they are the veils of Christ's Presence, the visible signs of His invisible grace.

^b 2 Cor. v. 17.

^c Rom. vi. 11.

^d Eph. i. 6.

^e 1 Cor. vi. 11.

^f Ib. i. 2.

^g Eph. i. 6.

^h 1 Cor. i. 30.

ⁱ Col. i. 28.

^k 1 Thess. iv. 14.

^l 1 Cor. xv. 22.

Antedating, then, the use of reason, His first act, in our Christian land, is to unite the soul to Himself. While the slight frame lies almost passive in its mother's arms, the new-born soul is already joined to that blessed company, visible or invisible, of which Christ is the Head. It is *in* Christ. Christ Jesus is already its Righteousness. For the fault, derived from our birth in Adam, is corrected and re-placed by our birth of God in Christ. As we are really sons of man by physical birth, so are we as really and as actually "sons of God" by spiritual birth; sons of man, by being born of man; sons of God, by being members of Him, Who is the Son of God.

Blessed they who so remain, in whom the hidden life in Christ unfolds with the life of sense and reason; in whom, after the pattern of our Lord,—as in Him, with the increase of His stature, that wisdom, which, proceeding from the Beatific Vision in which His soul ever saw all things clearly, admitted of no increase, was outwardly to man's eyes more and more unfolded,—so, in them, the life of God's grace unites itself with each opening power, sanctifies the will, informs the understanding, kindles the affections, masters whatsoever would oppose itself to the mind of God, possesses the soul, according to its capacity, with the full flood of Divine holiness. Blessed, thrice blessed they, whose Righteousness Christ has ever been, because they have remained what God recreated them, because in them have been fulfilled our Blessed Lord's words; "^m If a man love Me,

^m S. John xiv. 23.

he will keep My words, and My Father will love him, and We will come unto him and make Our abode in him;" of whom our Lord said to the Father, "ⁿthe love, wherewith Thou hast loved Me, shall be in them, and I in them."

But if this has not been so, if the soul have gone away from God "^ointo a far country," forgetting Him, squandering in pleasures of sense the gift of God, a rebel to Him and to His laws, sin-stained, defiled, degraded, sin-inured, despising the light, the calls, the chastisements, the tenderness, the love of God, wishing, in his mad misery, that God had never created him, or that there were no God to punish him—can such an one be the object of the love of God, can to such an one Jesus be "^pthe Lord our Righteousness"? Intellectually, we know the answer, although Satan tempts men to misdoubt for themselves. Yes, far more than to one who should despise him. His Almighty Father yearns for his love. Jesus longs to see in him of "^qthe travail of his soul and" to "be satisfied." God, Father, Son, and Holy Ghost long to communicate Themselves to the creature, which they made for Themselves. They long anew to sanctify him, anew to make him that wherein They may take pleasure; to fit him, by the renewed gift of righteousness, for Their gracious engracing Presence; to make the soul, which has been the abode and sport of devils, the dwelling-place of the Trinity.

ⁿ S. John xvii. 26.

^o S. Luke xv. 13.

^p Jer. xxiii. 6.

^q Is. liii. 11.

And whether He works this in those who know no more, by creating in the soul a penitent sorrow, for love of their God, that they had so offended God, or whether He teach the soul, over and above, that He gives super-abundant grace through an ordinance of His own appointing, and that He has still "left power with His Church to absolve all sinners who truly repent and turn to Him," no sooner is His work accomplished, no sooner has his Saviour absolved him through His own words, pronounced at His command by His creature's lips, than the dark catalogue of sins is blotted out by the Precious Blood, the soul is again transfigured with light; it is not forgiven only, it is arrayed anew with the Righteousness of Christ. It were much, against our deserts, to be forgiven. It is not enough for the loving-kindness of our God. He wills not to have around Himself forgiven criminals: He made us for Himself; He longs to have us, as those into whom He can infuse an attractiveness to His Divine love, to make us fitting objects of His love. God, Who Alone Is, Who is the God of Truth, deals with us in truth and reality. He does not, when He forgives us, impute to us a righteousness, which He does not impart. He does not merely ascribe to us Christ's perfect obedience in our stead; He does not look upon us only *as* in Christ; or clothe us outwardly with "^s the best robe," the robe of righteousness, the defiled rags.

^r Form of Absolution in the visitation of the sick.

^s S. Luke xv. 22.

of our unrighteousnesses unremoved. He does not make us, in a manner, what He abhors, “^twhited sepulchres,” fair without, (were it possible) but “within, all uncleanness.” In one act, He pronounces us righteous, and makes us what He pronounces us; for His Truth cannot pronounce us, what in His sight we are not. He makes us holy by a holiness, not our own, for it is His Gift in Christ Jesus, and yet our own, for He has made it ours. He transfigures our soul by His sanctifying penetrating grace, and makes us fit for His Indwelling, and by His Indwelling unites us to Himself.

These are the ordinary every-day workings of His grace. This is repeated in all the thousand thousand souls, in whom the world sees nothing to admire, because their inner life and its untold joys are hidden with Christ in God. This is wrought in “^uevery sinner that repenteth.” This is the subject of Angels’, nay of our Redeemer’s joy, when the dead are made alive, when the lost is found.

Yet there is a higher closer union still, on which Jesus Himself dwelt with greater fulness and greater complacency of love towards us; which, in different words, He presented again and again; which, when contradicted or misapprehended, He dwelt on the more; which He seems in His love to have been loth to cease to speak of^v, that Mystery whereby He is, above all, our Righteousness, because He, Who is Righteousness Itself, comes to “dwell in us, that we may dwell

^t S. Matt. xxiii. 27. ^u S. Luke xv. 10. ^v S. John vi. 56.

in Him; to be one with us, that we may be one with Him." In other sacraments He gives us grace; in this, Himself. By no less condescension could He satisfy His love towards us. They are His own words, "^whe that eateth Me." No closer union can there be on earth, than that of food. It ceases to have a separate being of its own; it is part of us. Christ takes us to be parts of Himself. He would not let us have an isolated existence. He cometh to be in us. He taketh us to be in Him. "^xThrough the participation of the Body of Christ and of His precious Blood, He in us and we again in Him are co-united." "Our corruptible nature is," S. Cyril boldly says^y, "bodily entwined with the Body of that which is by nature Life, the Only-Begotten." Not too boldly; for He said, "he that eateth Me." The Holy Ghost saith, we are embodied (*σύσσωμα*) and co-heirs, and co-partakers with Christ^z.

Oh what inner joy do they lose, who know only of a "virtue" coming forth from Him in heaven, or perhaps only some engraced act of our's, making remembrance of His love! Oh how sore a loss of that deep well of love, not to know that He Who took our Flesh to die for us, to ransom us, to live to make intercession for us, took It also to give It to us, that He might so ineffably

^w S. John vi. 57. ^x S. Cyril Al. on S. John xv. 4. L. x. c. 2. p. 862, more fully in, "the Doctrine of the Real Presence." pp 639, 640, and from other fathers, in summary, in my sermon "The Presence of Christ in the Holy Eucharist." pp. 62. sqq.

^y In S. Joan. L. x. c. 2. pp. 862, 3. ^z See further Pusey, "Scriptural Doctrine of Holy Baptism." p. 59. ed. 4.

unite us with Himself! How sore a loss for love, not to know, when He comes to us, when we are to prepare to meet Him, when our souls may go forth to await Him, and, hushed with a holy awe, may receive Him under the ruined mansion of our souls! The faith was as entire in the century which still saw St. John, as when Christian thought and devotion had dwelt upon it. For it rested on our Lord's Divine word; "^aThis is My Body;" "^bhe that eateth Me shall live by Me." it was antecedent to Philosophy^c; it was not affected by it; it will survive, or (as seems likely) it will win philosophy. For 1000 years, until the unhappy Berenger^d, not a light cloud overshadowed it; and that, too, soon passed away. By It, in those centuries of fiery trial, Martyrs were strengthened to confess Him Whom they had received, Who dwelt in them; by It passion was lulled; in It the wise found their wisdom; practical minds, their strength; mystical minds found a higher mysticism in It: even heretics bowed down before the love of God in It^e.

In so many ways, my sons, is Christ your Righteousness, or He wills and thirsts to be so. In the full joy of that Hypostatic Union, the

^a S. Luke xxii. 19.

^b S. John vi. 57.

^c The contrary has been asserted in an University sermon, then recent. The language of the fathers is remarkable for its simplicity, untinged by philosophy.

^d See the history, chiefly in its Theological aspect, in the Bp. of Brechin's "Explanation of the xxxix Articles," Art. xxviii. pp. 537—544 &c.

^e See this, a little more detailed in the summary, "Doctrine of the Real Presence." pp. 717, 718.

yearning craving of Jesus' Human Soul is not yet satisfied, while one of you withholds from Him the travail of His soul, the price of His Precious Blood. He has placed you in the midst of the supernatural system of His love, which rolls round Him, the Sun of righteousness. All is in harmony, because all is above nature, as much above physical nature as the soul is above matter, or the love of God, which is Himself, is above His material creation. Of these miracles He will make thyself the subject, thyself the test, thyself the judge. Wouldest thou see a miracle? Thyself, become one. The very errors around you attest its greatness. Such is the paralysis of evil habits; such the powerlessness of the enslaved will; such the force of indulged cravings; such the imperiousness of unbridled passions; such the self-contracted blindness of obeyed sin, that men who see only the outside of human nature deny the freedom of our will, which they see blindly to follow the passion, to which it once freely subjected itself. Yet Jesus came not to redeem only, but to enfree us. Greater are the miracles which He now works from His Throne in Heaven, than those which He worked on earth. For, greater is it to change the human will, which God's Omnipotence will not force, will not break, will not drag captive, save by His love, than any creative power over the unresisting matter which He made. Bound if thou be, Jesus, Almighty to save, has loosed those who once like thee were powerless; slave though thou have been for years to enduring evil habit, they who once were like

thee, are now Jesus' freedmen. Conversion is a spiritual fact, a fact repeated in those thousand, thousand hearts, which once were alien from Jesus, and who now live by His life in them. It is as much, as certain, as tangible a fact, as any which thy senses can report to thee. He Who foretells it, brings it into being. He who has worked it in all those millions of souls will not fail thee. Jesus loves thee with a Divine unutterable love. He longs for the hour, when thou wilt turn to Him. Unknown, He has encompassed thee with grace; He has beset thee with drawings. Yield thyself to Him, to be and to do what He wills. Pray to Him, and He will heal thine infirmity; He will enlighten thy blindness. He will be to thee,—as one who knew it well, tells thee, one who knew what it was to be out of Christ, what it was to bear Jesus in his heart, He will be to thee “^fwisdom and righteousness and sanctification and redemption;” and thou shalt “know for” thyself “^gthat this is indeed the Christ, the Saviour of the world.”

^f 1 Cor. i. 30.

^g S. John iv. 42.

SERMON XII^a.

2 Cor. v, 10.

For we must all appear before the judgement seat of Christ, that every one may receive the things done in the body, according to that he has done, whether it be good or bad.

What is it, which throws such an atmosphere of awe around human judgement? It is not any outward circumstance. The pageant, befitting the representative of earthly majesty, is, as we see, like other pageants, attractive to the mind of man. Nor is it any accident in the administration of justice, such as the aggravated guilt of any criminal to be tried at man's tribunal, to be sent, perhaps, in those few dread cases, before his time, to the judgement-seat of Christ. These cases are too far removed from us. They inspire horror, or an awed anxiety whether God will give to the unhappy man, or rather whether *he* will admit, at that last hour, the grace of "^brepentance unto

^a Preached as an Assize Sermon, on the kind appointment of the Rev. Dr. Leighton, then Vice Chancellor.

^b Acts xi. 18.

life." For such a hope makes the dread sentence of the law God's channel of mercy to the soul. God has, by the secret orderings of His Providence, stayed such an one in his course of sin; He has arrested him on his way to Hell; He has, by a stern mercy, severed him from those hardened like himself, his abettors and encouragers and hounders-on in sin. He has severed him from all besides, in the solitude of his prison, to speak in upbraiding tenderness to his soul. Perhaps, there, first in his life, he heard of Jesus and His love. Compared to his fellows, from whom God has taken him, it has not been too boldly said, that a felon's death by public execution is "a death of the predestinate." He might have died in a drunken brawl; he might have met his sudden end in the actual commission of sin; he might have died, with no one to speak of Jesus, or awaken one thought of love of God or men, brutalised, in the living death which he ever lived, among the brutalised. And God has plucked him, as "a brand out of the fire," has placed his sin before him, has compelled him to face it, has, in the fears of the good for him, or, it may be, in the harsh judgement of the careless, revealed to him something of its nature; day by day, he is severed from the distractions, which surround us all; human judgement is soon to remove him from all human judgement; not, as in disease, can he flatter himself as to delay of death; conscience forestalls the sentence. Every thing, within or without, bids him, "^dPrepare to meet thy God;"

^c Zech. iii. 2.^d Am. iv. 12.

and the grace of God, which, however forsaken, forsakes us not, has free undisturbed access to the soul. I trust that, as a rule, that dread fulfilment of God's law, "e Whoso sheddeth man's blood, by man shall his blood be shed," is a most special mercy to the soul of the offender: as, contrariwise, that solitary life-long confinement, which man's wisdom, amending God's law, invented, to combine compassion to the criminal with safety to society, was the extremest curse, a murderer of souls.

They are not, then, these extreme cases, which move us. What is it then? It is, that justice is an attribute of God, of which we like not to think; that the stern, because uncompromising, course of law, is, in the order of His Providence, the delegate and representative of His Majestic Justice; that all justice here is an earnest of His Divine Justice hereafter. The outward course of justice strikes a chord in our inward conscience. The man was perhaps lately free, fearless, among his fellows; the crime was past; no evidence, he thought, at hand. Justice, instructed he knows not how, makes him its prisoner; no need, mostly, of outward force; the accused lies helpless in the law's inexorable power; pity has to yield to justice; one even course leads him on to his sentence. Guilt is so powerless. And is he then or are such as he, alone the guilty? Conscience, of which even the Jews spoke under the title, "the Accuser^f," tells us that we too are amenable to justice,—if not to human, to Divine.

^e Gen. ix. 6.

^f See in Schöttg. *Horæ Hebr. in Ep. ad Rom. ii. 15* p. 495.

Nay, since ignorance is often rightly pleaded in mitigation of offences even against human law, conscience says, "the greater light, the greater the guilt; thou then art the guilty one." Men thought much of the saying of, I think, a good Bishop, who, in sight of a felon led to execution, said to himself, "But for God's grace, thou hadst been he." I fear, that with that cold loveless light, which too many of us have had or have, and our rejection of the larger grace of God, continually surrounding us, following us, accompanying our whole lives, all but overpowering us, we might well say, not in humility, but in strictest justice, "I, I, am the guilty one." So far from that well-meant but pernicious saying being true, that "Vice itself lost half its evil by losing all its grossness," I much fear that subtle, delicate sins may, in the Day of Judgement, bring a heavier sentence on the sinner, than the coarse brutalities of the brutalised. And this, because the will is the spring of all sin, and the clearer the light of God's law without, the brighter and more spotless that mirror of God's law, our human reason, is in any of us, the more inveterate is the maliciousness of the human will, which disobeys God in both.

And therefore since (whether we say this to ourselves in set terms or no) we instinctively feel it, retributive justice, whether thought of or named,

§ "It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage while it mitigated ferocity, which ennobled whatever it touched, and under which vice, &c." (on chivalry) Burke on the French Revolution, Works v. 150.

or seen in act, strikes such terror into the conscience. It represents a power mighty, strict, unbending, undeviating, which to those who rightly fall beneath its judgements must be inexorable; overcome by one attribute of God alone, Mercy; but which, when mercy has no claim, must be exact, else it would cease to be justice. "What," conscience says, "if I be the object of such an awful perfection of God as this?" For if God were not absolutely just, if God, one may boldly say, could not righteously turn aside the requirements of His awful justice, He would, by omitting to put justice in force, cease to be God. "It is a fearful thing," Scripture says, "to fall into the hands of the living God." Terrible or irremediable as the cost might be to us, we dare not wish God to be less just; for we should be wishing Him to be less God, i. e., not God at all, but an idol of our own imaginings. And therefore the earthly attribute of justice is awful, because it awakens in us the thought of the Divine, which is so unspeakably holy and awful to us, because we are sinners.

And this thought it awakens alike, whether human justice comes quickly or slowly upon the offender. The rapidity with which human justice comes down at once, leaving none, even a narrow interval for the short-lived enjoyment of the fruits of the crime, seems like the lightning-discharge of God's displeasure. Yet since this is rare, the slowness of its execution calls forth a

^h Heb. x. 31.

yet more awful thought, its dread certainty. "Seldomⁱ," said even heathen observation in the corruptest times of Roman history, "Seldom has punishment, with limping tread, parted with the fore-hastening criminal." Heathenism personified this attribute of God, Who, though merciful and long-suffering, describes Himself as He "^k Who will by no means clear the guilty." A class of heathenised writers who but seldom mention God (whether they have mentally deposed Him from the government of His own creation, or are ashamed to own Him), are even fond of replacing Him with the old Heathen goddess, and we hear much of Nemesis tracking and overtaking at last the unknown sinner. So deeply inwrought in us is the thought of God's persevering Justice, which though it seem to tarry, will surely come; late though it be, it will not be belated^l. But what a picture it gives! Visited, perhaps, at times, by inward compunctions or remorse, visited, it may be, by foreboding terrors, the guilty man goes his way, adding perhaps fresh deeds of guilt, but unpunished, not suspecting why he should be punished more than heretofore. At the hour which

ⁱ Raro antecedentem scelestum Deseruit pede pœna claudo. Hor. Carm. L. iii. Od. ii. end. Desprez (the Delphin editor) quotes in illustration, Plutarch, de sera Dei vindicta; Val. Max. i. 11. "Lento gradu ad vindictam sui Divina procedit ira: tarditatem vero supplicii gravitate compensat." Hom. Ib. iv. 160; Tibull. L. i. eleg. 9; "Sera tamen tacitis pœna venit pedibus;" Juvenal Sat. 13, "Ut sit magna, tamen certe lenta ira Deorum est." Others quote Eurip. Ion. 1615, Stat. Theb. v. 688, Cæsar B. G. i. 14.

^k Ex. xxxiv. 7.

^l Hab. ii. 3.

God ever knew, upon that last offence, that last despite to grace, that last filling up the measure of iniquity, the sentence, once written on the walls of the impious reveller, "^mthou art weighed and found wanting," is written against the sinner; and the judgement falls. And what if he escapes? More horrible still! Any judgement almost, safer than escape! Picture two men, suspected strongly of the same accumulation of crimes. (I will not hint the crimes, for one still lives here below.) Partners, as men's conviction was, in guilt, they left their home, one dogged by misery, in penury instead of wealth, supporting precariously but lawfully an unhonoured existence, and dying an almost pauper's death; the other, rising to wealth, reputation, honour, those miserable suspicions buried, except here or there. God forbid, that I should think any thing of the guilt of either! Yet had both been guilty, surely *he* was most the object of God's pity, whom He chastised most unsparingly. One can follow with awed but unblenched eye the course of God's heaviest chastisements on earth. But for guilt, prosperous, unpunished, unavenged, what leaves it but a horrible dread, that God saw that punishment would be useless here, and that the sinner who could not be amended, was left for irremediable judgement hereafter? Crime punished here, impresses on us God's just judgement on sin; crime which escapes here, is an earnest of punishment hereafter. Heathen conscience was wiser and truer than modern scepticism. The

^m Dan. v. 27.

inequalities of this world fixed but the more on unadulterated conscience the certainty of the world to come, when virtue should find its reward, triumphant injustice would be bowed before the judgement of God. What then as to our own secret or, any how, unpunished sins? Since punishment of sin is the rule of God's Providence, and "God is no respecter of persons," and "every transgression and disobedience received" of old "a just recompense of reward," "what," the sinner's conscience asks him, "as to thine?"

To abide, for the time, by the light which human justice casts upon Divine, God's justice, by those universal laws which express the Divinely-gifted reason of mankind, speaks further to the conscience by its minuteness. Men often encourage themselves in sin by the thought, "It is only this; it is only that!" Human law does not leave petty offences unpunished. Motives alike of mercy to the offender and of careful thought for the well-being of the whole human family, concur in this. It imitates herein the merciful justice of God, who knows that the truest mercy to the sinner is to arrest him by light punishment (if he will be arrested) in the beginning of his sin, and so deals with us in those offences, which not being amenable to human law, are a special province of His own immediate justice. Consciously, human justice uses such lesser punishments as a hedge to fence men off from greater outbursts of crime. In part perhaps, it regards these lesser of-

ⁿ Acts x. 34 &c.

^o Heb. ii. 2.

fences as an indication of a deeper and wider evil, which it cannot reach; and punishes and checks in these, as far as it can, those greater violations of its laws and those injuries of the human family, which lie hid from it. But any how it is so ordered by God's Providence that, at least, in matters of property, offences, very slight in themselves do not go unpunished. The wealthier and educated among us must have been startled at times to think, how lesser offences, of the very same sort, have passed with impunity in their own rank, to which they have scarce any temptation save mere wantonness, which are visited so heavily on the poor. Yet conscience dares not take part against the law. It dares not think crime unjustly punished. Nor yet dare it think that these sins are in the least greater than countless others, which human law does not touch. The law of Moses visited very heavily, sins both against the seventh and ninth commandments, which human law is now compelled to leave for the most part to the judgement-seat of Christ. Yet mankind has endorsed the poet's embodiment of the thought, that to rob of a good name is a worse sin than to rob of worldly goods. And yet evil-speaking, which God so expressly forbids^p, is mostly aggravated by containing, in fact, slander. And yet what an almost universal, hourly, sin is this worse robbery of a good name, unchecked, unrebuked, unvisited, or oft-times, if cleverly performed, applauded! Here then is one wide range of sin minutely punished, and another range equally large,

^p S. James iv. 11.

more wanton in most cases, more destructive to the well-being of those, our own flesh and blood, which remains unpunished. But what then? Will they remain *always* unpunished, because unpunished now? Why then that startled pang at another's discovered avenged crime? Circumstances of our birth (themselves God's Providence towards us) fence us round from sins which would make us amenable to this world's law. What awes us is the very being of justice itself. Present impunity here too is no earnest of future impunity. What then hereafter? Conscience, which "doth make cowards of us all," is an involuntary, untaught inspired prophet of judgement to come.

By "conscience" I do not mean that blind, distorted, crooked thing which too many of us make for ourselves, by stifling God's voice within us, bribing ourselves not to look honestly in the full face of truth, cozening and telling lies unto ourselves about ourselves, and quenching within us the light and Spirit of God. I mean, not conscience, as we have unmade it for and in ourselves, but what God created in us; that eternal law written in our hearts by the finger of God; that, of which the heathen poet said, "to all man-

¹ Dr. Scott kindly informs me that the words occur in two forms, among the γνῶμαι μονόστιχοι of Menander v. 595, ἅπαν ἡμῶν ἡ συνείδησις Θεός, and v. 654, Μποροῖς ἅπαν ἡ συνείδησις Θεός. S. Theophilus takes the saying in a meaning, which by itself it has not, as if those who used it meant that conscience alone was God. "Others assert a spontaneousness of all things and that the world is unproduced and that nature is eternal, and altogether they venture to affirm that there is no

kind conscience is God;" that, which unlettered islanders of the Pacific^r know as "the magistrate within;" that almost unextinguishable voice, which burned in David like a firebrand^s, drove Cain, self-condemned, a wanderer on the earth^t, made itself heard amid the murderous fitfulness of Saul^u, worked Ahab's passing humility^v, and Judas' unloving but self-accusing remorse^w.

Why does a word bleach a man's cheek, stop his utterance, or, if he have schooled himself to drive back all outward emotion, strike such a pang into his soul? It has awakened the voice of the silenced judge within. In vain man tries to chide, stifle, drown, choke, bury, annihilate the voice of conscience; in vain does he try to create for himself a self-excusing conscience, under which to shelter himself from himself. The undying worm lies coiled there. Let him stupefy it with what mental opiates he will, a chance word, which speaks nothing to any one besides, awakens it to gnaw again with all its horrible vitality. It may be, at times, that he dreads some human disgrace. But be it, that no eye penetrated those four walls, within which the deed was done; be it, that the witness or partner of the sin be gone, whence he or she cannot return to accuse on earth, is the stricken conscience more, or, if it have any good left in it, is it not even less at peace?

Providence of God, but they say that the conscience of each man is *alone* God." ad Autol. ii. 4.

^r In the Sandwich Islands. ^s Ps. xxxii. 4. ^t Gen. iv. 14.

^u 1 Sam. xxiv. 18—21, xxvi. 21. ^v 1 Kings xxi. 27—29.

^w S. Matt. xxvii. 3, 4.

Whence then this terror? Whence but that conscience is already, in this world, a judgement-seat of God? “^xThe tribunal of the judge is already in thy mind; God sitteth there to judge; conscience, the accuser.” “^yConscience may be o’erclouded, because it is not God; extinguished it cannot be, because it is from God.” Judgement to come needs to be nothing new in kind; it needs to be but the intensified concentration of all those acts of judgement, which God has passed upon us through ourselves, which He has made us pass upon ourselves. Here, indeed, all judgements are partial, inchoate, reversible. For the judgements against us may be reversed by repentance, or there are those dread cases, where a man began well with much show of promise, and ends ill; or there is that vast chequered multitude, which does some things really for God, and in time of temptation falls, of whom we should not know, whose they are, God’s or the world’s. But these judgements differ only from that great judgement at the end, as the sum does from the units of which it is composed, or a lesser sum from a greater. Each greater fall is the sequel and the sum of many lesser falls. The malignity of some more startling blacker sin gathers into itself the evil of many its forerunners. Some great self-denying grace enlarges and deepens many former graces, which it crowns. But the principle is the same in all. All and each are choices of the world or the lower self against the better self

^x S. Aug. in Ps. 57.

^y Tert.

and the Voice of God and God Himself; or contrariwise, the choice of God, His law, His love, and His grace against those lower seductions which dispute His sovereignty over us. And the Final Judgement is but the summary of all those particular judgements. It sums up, which has prevailed at last, self-will, the flesh, the world, or—God. And whichever has prevailed, the judgement has followed. Unless or until a man have deadened his conscience, sin is followed by remorse, and remorse is the judgement of God through man's own self. Man cannot reverse it for himself. Have you not observed, how mankind, how you yourself perhaps avoid yourself? What means that endless round of distractions, those wearisome nothings, that idle activity, that “²strenuous idleness,” that living in imaginations or memories or anticipations, but to preoccupy the mind, that it should not face itself? No book, no paper, no sight, no speech, no employment, so dull or wearisome, but a man will take up with it, so he may interpose it between the light of God and himself. For to see himself is to condemn himself; to condemn himself is to anticipate the condemnation of God. In vain! Bribe, cozen, deaden, sear, his conscience as a man may, so long as he is a man, so long as he is not brutalised, conscience will say, “Thou wast guilty in this matter; thou must fear.” Fear what? Not human punishment. A man, may be beyond its reach, or his sin not punishable by human

² *Strenua nos exercet inertia.* Hor. Epp. i. xi. 28.

law; or the sin may be impenetrably secret: so that he may be exempt from that dread tribunal of human opinion also; or his sin may be one, which mankind mostly must pardon, lest it should, in condemning it, condemn itself also. Yet he fears. What can he then fear, but the judgement of God? The fear haunts him through life; what can it fear but that which is after this life, that eternal judgement?

This anticipation of man's conscience falls in with what God in His word declares. Have you ever observed how He speaks of the Day of Judgement as a "manifestation?" A manifestation of what? Plainly (for so it is always used in Holy Scripture) of what existed before, but was hidden. So St. Paul says: "^aFor we must, all of us, be made manifest before the judgement-seat of Christ, that each may receive" (receive, as what he has earned) "the things done through the body, according to the things which he did, whether good or bad." Here, some glimpse of us only shines through; there, what all and each of us have been is to be brought to open light. Again, "^bjudge nothing before the time, until the Lord come, Who shall illuminate the hidden things of darkness, and shall make manifest the counsels of the hearts." Light from Him Who is Light shall lighten up all the secret corners of the soul of man, and then shall all he ever was, all which he became through what at each moment of his life he was, all the hidden springs and motives of his outward acts, the selfish, crooked, vain, world-

^a 2 Cor. v. 10.

^b 1 Cor. ii. 5.

ly, praise-seeking objects of much which seemed fair and good, as well as the good motives of what the world misjudged or condemned or jeered at, shall stand out in open day. Here, in this life, our thoughts sometimes excuse, sometimes condemn us. "In that Day," St Paul says, in contrast to these hesitating balanced voices within us, "God shall judge the secret things of man according to the Gospel of Christ." And what secret things? Nothing, our Lord tells us, is excepted. For evil as well as for good, for the confusion of those who wear here an unreal shew, as for the enheartening of those, whom the world belies, He says, "There is nothing covered," nothing, He says, so closely wrapped together^d to shut out all sights, "which shall not be revealed; and hid, which shall not be known." See the stress on those words; "nothing," "all." It has been observed that in so many men's consciences, there is some one spectre-form, from which they would, if they could, most hide their eyes; something which it would shame them most, to own to man. Even apart from the immediate consequences of unrepented sin, even if the sinner has good hopes that his sins are washed away by the Blood of Jesus, even if he have not ceased to wash the remaining stains with his continued tears, and night by night have resumed David's cry, "Wash me more and more from my wickedness and cleanse me from my sin," still the

^c Rom. ii. 16.

^d συγκεκαλυμμένον S. Luke xii. 2.

^e Ps. li. 2.

stain is there, the awful spot is there; it will not out; the memory lives on there; still there is that, which, least of all, he would wish one who loves him best to know. And so God fences us in with this one word, "all." "^fRejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and in the sight of thine eyes: and know, that for *all* these things God will bring thee into judgement." O most terrible irony of God, which leaves man to do what he will do, against the law and the will of God; use thy will as thou wilt; thou art free on the way; thou art not free as to the end. Again, "^gLet us hear the end of the whole matter, Fear God and keep His commandments; for this is the whole of man." What words! One could not find, out of God's Word, words so concentrated, as those two words, "^hthe whole of man." All which man is, all he has been, all he will be; his time, his eternity; his powers, his capacities, his intellect; his affections, his love, his hate, his will, his inmost self, all are gathered up in one in this; stand in awe of God, and keep watchfully His commandments. And why? "For every work God will bring into judgement, upon every hidden thing, be it good and be it bad."

Yes! so will this entangled, confused, perplexed world be brought to one issue and be seen to be one whole. Judgement to come, besides being a Divine truth, declared from Job to the Revela-

^f Eccl. xi. 9.^g Ib. xii. 13, 14.^h כל-האדם.

tions, is to every human understanding (unless a man be an Atheist, or, which is all one, a Pantheist) an absolute necessity. "They continue this day," says the Psalmistⁱ, of inanimate nature, "according to Thine ordinance, for the whole are Thy servants." Every created thing, in heaven and on earth, fulfils so exactly the law, which God has impressed upon its being, that men have in the law, whose operations they see, forgotten the Lawgiver Whom they do not see, and have, from the punctual fulfilment of His Will, argued that there needed none to will, none to sustain, none to order and uphold. Man's free-will is the only exception to this fair harmony. It alone seems to sweep on, wildly, recklessly, ruthlessly, well-nigh unchecked in its desolating course, except when, from time to time, some sudden act of God's power or of His grace converts the sinner or overwhelms him, changes Saul the persecutor into the Apostle, or by His creatures which serve Him, brings to nought His rebels arrayed against Him, or in His overruling Providence gives free scope to their opposing wills, until they perish, intoxicated by their own prosperity and taken by their own devices.

Can then these exceptional judgements be all? Every man is imperfect; every one is tending to a completion, of good or of evil, which here he does not reach. Every thing here is but half-developed. We have within us thoughts, which are never worked out; aspirations, which ever fall short of their object; capacities which, whe-

ⁱ Ps. cxix. 91.

ther death overtake us in the morning or noon or eventide of our being, have never found their adequate fulfilment. But more, we have each our individual responsibilities. Creation implies an end and object of that creation. Our life must have one end; our manifold ways must have an unity. Here we are all these different selves, according to our different and varying impulses, hopes, fears, desires, passions, duties, objects, attainments, and, in all and each, one overmastering sense of responsibility for every thought, word, deed, however multifarious their objects. All meet in one thing, what we have, through them all, become. Each has left its own individual trace upon our souls. We came forth from God; we return to God. God has left us to be masters over ourselves, to work out—with His grace, if we would have it, or, if not, against it—our own destiny, or alas! our own doom. But to what end do we return to God? Look well to the thought that we do not simply die, but return to God, and human reason will concur with God's revelation. We return, to give account of ourselves, to have our lives summed up, to be judged. Judgement is the completion of our creation.

But then, again, reason itself concurs with revelation, that this judgement will be very minute, very searching. Judgement, which did not take account of every thing, would be a partial unjudging judgement; in man's sight, imperfect; in God, an impossible contradiction. And in this then we may see the mercy of our Saviour, that He has so impressed upon us, in words unmis-

takeable, but which we should evade if we could, the minuteness of His judgements. What more passing than words? A breath! What very very few words of our's rest with us. We forget them, as soon as spoken. God does not forget them. They are present with Him. They are the expression of our minds; they form our minds by their expression; they do God's or Satan's work on others; they pass in act, they abide in effect. "k Every idle word that men shall speak, they shall give account thereof in the Day of Judgement. For from thy words shalt thou be justified, and from thy words shalt thou be condemned." For He had just said, "l out of the abundance of the heart the mouth speaketh." As the heart is, so it speaketh. Words are but the gushing forth of the inward self, the pouring out of the inward store, good or bad, laid up within us. Of every idle word shall men give account; for idle objectless words are the fruits of idle objectless souls, away from their centre, God. Words, tinged or steeped, as they may be with the manifold evils, of which men's speech is made up, will condemn.

Words, our Lord said, come from the abundance of the heart. Then the thoughts too are a large material of Divine judgements. "m Out of the heart," our Lord says, "come evil thoughts." Yet the heart, and that, probed through and through, is one special province of the Day of Judgement. "n I am He," God saith, "which searcheth the reins and the *hearts*, and I will

k S. Matt. xii. 36. l Ib. 34. m Ib. xv. 19. n Rev. ii. 23.

give unto every one of you according to your works."

Truly, the Day of Judgement is a more widely-embracing, more penetrating, more piercing trial than most of us, I fear, have been wont to think of. If we had, we should, I think, by God's grace, be other than we are. We think, perhaps, of some outstanding things, good or bad; the bad, we hope that we have, after our fashion, repented of; the good, we trust, we have. But that all that boundless range of thought, in which we have, day by day, lived those thousands of days, which the youngest of us have lived; all those almost countless words, which, good careless or evil, we have spoken; all the numberless deeds, which we have done (for every employment is not one whole, but is composed of parts, which we have done more or less according to, or apart from, or against the mind of God); that all should be brought before us in the sight of Him our Redeemer, our Benefactor, and before all men and angels; and that, according to that countless mass, whose compass we cannot grasp, we are to be judged,—well might we turn from the thought, if to turn from it now were not to bring the reality more hopelessly, more irremediably upon us. Yet there is more. Sins which we have done, we can, at least imagine: the things which we ought to have done, and which not to do was sin in us, are beyond all imagining. We have no measure whereby to calculate them. We noticed them not. They mostly left no wound. And yet one class of such sins occupies

a very prominent place in our Lord's picture of the Day of Judgement. "°Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

And now, if to any one the Day of Judgement shall have seemed more awful, more individual, more heart-searching, than he has been wont to think it, let it not, I implore you, pass from you. To cherish the thought may be the beginning of a new life, more directed to God; to turn from it may be to incur a deeper death. The continual thought of judgement here is, by God's grace, the most effectual way not to incur it hereafter. The individuality of that judgement will give quite another aspect to the responsibility of our separate thoughts words and acts. The doubtful inuendo is thoughtlessly spoken; oaths are uttered in the merest carelessness; the perhaps uncommitted sin is hinted at; the immodest word is uttered and forgotten. Forgotten, by whom? Not by your Judge. "I saw," says the Apostle of love^p, "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, the book of life; and the dead were judged out of those things which were written in the books, according to their works." The books, it is thought, are the consciences of each, illumined by the light of God, which bear witness to the justice, with which the name of each is written or not "written in the book of life." "And whosoever was not found written in the book of life, was cast into the lake of fire."

° S. Matt. xxv. 45.

p Rev. xx. 12.

“Think we,” says one who has preached to Christendom for 1400 years^a, “think we that that Day is already present, and let each consider his own conscience, and repute the Judge to be already come, and that all is revealed and brought into the midst. For we are not simply to appear, but also to be made manifest. Blush ye not? are ye not astonished? But if, when it is not yet present, being conceived in thought only, we are almost dead, conscience-stricken, what shall we do when it arrives, when the whole world is present, when Angels and Archangels, those thronged ranks, and a concourse of all, and an array full of trembling, and the trumpets one upon another, and those continuous voices? If there were no hell, what punishment, to be thrust forth amid such brightness, and go away disgraced! Thinkest thou it a light punishment, not to be ranked in that company, to be held unworthy of that unspeakable glory, to be hurled somewhither far and distant from that assemblage and the goods inconceivable? (But when there is the darkness and gnashing of teeth, and chains indissoluble, and worm unending, and fire unquenchable, and tribulation and anguish, and scorching tongues like that rich man’s, and we lament, and none hears; and groan and gnash for misery, and none regardeth; and look every where, and there be no where any to comfort, what shall we think of those therein?)

“Hear we then too, and if thou have the fire of lust, oppose to it *that* fire, and *this* will be ex-

^a S. Chrys. Hom. x. in 2 Cor. c. v. 10. t. x. pp. 510, 511.

tinguished and gone. Wishest thou to utter some harsh word? Consider the gnashing of teeth, and the fear will be a bridle to thee. Willest thou to plunder? Hear the Judge commanding, ‘Bind him hand and foot, and cast him into outer darkness,’ and thou wilt cast forth this lust also. Drinkest thou and surfeitest? Hear the rich man saying, ‘^ssend Lazarus, that with the tip of his finger’ he may cool this scorching tongue, and not obtaining it; and thou wilt remove from this distemper. Lovest thou luxury? Think of the affliction and straitness there, and thou wilt think thereof no more. Art thou unmerciful? Remember those virgins, their lamps gone out, shut out from the bridal chamber; thou wilt soon be humane. Art thou sluggish and remiss? Consider him who hid his talent, and thou wilt be more vehement than fire. Doth covetousness of thy neighbour’s goods devour thee? Think of the worm that dieth not, and thou wilt easily put aside this disease also.”

Above all, think of the intolerable parting. On the one side God, in His unimaginable Beauty and Glory and Bliss and Wisdom, all unfolding to thee for ever but never exhaustible; and Jesus, radiant with Deity, loving thee and loved by thee; and all who ever won deservedly human love; on the other, devils and all hateful and hating beings. Day by day, thou art making thy choice. That Day will but reveal the issue of thy manifold choices. His thou wilt be, whom here thou, day by day, choosest. Him thou choos-

^r S. Matt. xxii. 13.^s S. Luke xvi. 24.

est, whose works thou, day by day, choosest. O may none know the unutterable misery, not to have chosen, to have for ever lost God, Who made us for Himself, to be partakers of His Bliss, which is Himself!

SERMON XIII^a.

1 Cor. iv. 4, 5.

I know nothing by [i. e., of] myself, yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts.

(Terrible are the outward circumstances of the Day of Judgement.) God encompasses it with every thing which is terrible to our senses and imaginations. Aweful is it, to hear of the “^bheavens passing away with a great noise,” and “the elements melting with fervent heat,” “the earth also and the works therein being burned up;” of “^cthe sun being darkened and the moon not giving her light; and the stars falling from heaven, and the powers of heaven being shaken.” Aweful is it, because it implies some great dis-

^a Preached on Advent Sunday. 1870.

^b 2 S. Pet. iii. 10.

^c S. Matt. xxiv. 29.

pleasure of God; some great failure somewhere; some great trial begun, protracted, broken up, that God should destroy what He had created. But not against things inanimate could that displeasure be. “^d Was the Lord displeased against the rivers? was Thy wrath against the seas?” asks Habakkuk. Through that mysterious law, whereby the animate or even the inanimate creation is bound up with the lot of man, and “^e a fruitful land maketh He barren for the wickedness of them that dwell therein,” and “^f the whole creation groaneth and travaileth in pain together with” us, the visitation of this our dwelling-place affects us only, as it indicates displeasure against ourselves. But for sin, the poet’s boast as to “^g the wreck of the cracked globe striking on the unquivering breast,” would be no idle words. “^h ‘Tis conscience,” our own poet says more truly, “doth make cowards of us all.”

God will cease this His work. Whatever of the creations, possible to Him, and which may lie in His Infinite Mind, He may call into being, He will create the soul of man no more. The number of His elect will be accomplished. They whom the Blood of Jesus and the grace of His Spirit will have won to Jesus, will be numbered. No vacant throne will remain around the Eternal Throne. The places in Heaven which our Redeemer went to prepare forⁱ us, will have been forfeited or won; yet not one, but will have

^d Hab. iii. 8.^e Ps. cvii. 34.^f Rom. viii. 22.^g Si fractus illabatur orbis, Impavidum ferient ruinæ. Horace, Od. iii. 3, 7, 8. ^h Shakspeare. Hamlet, iii. 1. ⁱ S. John xiv. 2.

received at last the glorified occupant, who, by God's grace, shall have persevered to the end. But Jesus will then reign only over souls already perfected; "^kthe travail of His soul" shall be "satisfied." Marvellous change, when that Infinite Ransom shall find its bounds, not in intensity but in extent; when its winning, converting, cleansing power shall be stayed, because God shall create no more souls, which It can redeem or save! Stranger yet, when there can be no more ingratitude; when the love of Jesus will no more wander about, as in this mysterious world of free-will abused, seeking who will receive It in the ruined mansion of its soul, that It may restore, hallow, deify it: when It shall no more be rejected, fled from, rudely scorned, jostled, abandoned for Barabbas, as when He was in the flesh among us. All this creation must come to an end. For it is finite. The great lesson, which God is teaching to the blessed spirits, who "¹desire to look into" the mysteries of our redemption, who must so marvel at our slavery to our lower nature, of which they know nothing except through us, must be exhausted at last. In itself, we should expect that what God in time began, He would, in time, end. His ceasing to create would have in itself nothing to alarm. *The* terrifying character of the close of our creation is that it will be in displeasure. The history of the flood will find its counterpart, only in a more awful way. In the time of Noah, the human race, except the chosen eight, was

^k Is. liii. 11.¹ 1 S. Pet. i. 12.

destroyed, but to be restored. **I**n that deluge of fire, the whole race of man will end. There is something startling to us, that any thing should come to an end. But mankind will come to an end, seemingly, because in the days of Anti-Christ the souls which shall be saved will bear no proportion to the souls which will be lost, and God, in an austere mercy, will close the trial, which will yield so few victors, so few to possess the end of their being, His infinite love.

Terrible then will be the reflection, which those fierce consuming fires, which will cleanse this our abode, and yield it pure for "^ma new earth wherein shall dwell righteousness," shall cast upon sin. A work of God, at the creation of which "ⁿthe sons of God shouted for joy," cast aside into the fire, as an unclean thing which had failed its Maker! It had yielded souls which should fill up all those glorious places in all those orders of the blessed spirits, under Christ, God-Man, our One Head. And now, it is to be tried no more. "^oThrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe," will be the sentence of its Redeemer, pronounced by His Angel. The "^pit hath been" of the Revelations is the sequel of "^qIt is finished." The fire bursts forth and consumes it, because the grace of God has been so wasted.

But the Day of the General Judgement, terrible as it is in itself, terrible as it shall be in its circumstances and its effects, will be terrible to those

^m 2 S. Pet. iii. 13. ⁿ Job xxxviii. 7. ^o Rev. xiv. 15.

^p Ib. xvi. 17, xxi. 6. ^q S. John xix. 30.

only, whom the Judgement, which shall follow upon death, shall have condemned. In the Judgement of which the Apostle says, “^rIt is appointed unto all men once to die, and after this, the Judgement,” all will have passed individually between the Judge and each soul, which the Great Day shall declare to Angels and to men.

¶ *The* terror of terrors in that Day is, that it is judgement; that it is a revelation of the righteous judgement of God, “^sWho will render to every man according to his deeds;” a disclosure of the ever-existing “^trighteous judgement” of God, which is now concealed. Of all the attributes of God, that which is, above all, terrible to man, which shakes the soul through and through, from which it shrinks back into itself, is—His Justice. Man can bear to look on His Holiness. This might one day envelope him, unlike as he is to it now. Conscience can endure to think of His Majesty, His Power, His Almightyness: these are not of necessity directed against it. The soul sinks into its own nothingness before them; but while it lies prostrate before them, it may adore them out of its nothingness. ¶ It can even endure to think of His anger, wrath, indignation against sin, His heavy displeasure against the sinner. Grievous as it is to lie under these, as Psalmists felt them, bowed down as the soul is beneath them, wounded, writhing, crushed, overwhelmed, the head dizzy, the heart reeling; a burning fever in the whole frame; no wholeness, no soundness, no peace; inward self-reproach responding to the sense of the

^r Heb. ix. 27. ^s Rom. ii. 6. ^t Rom. ii. 5, 6. 2 Thess. i. 5.

wrath of God—all this may pass and end in joy. The severity of God, awful as it is, has a side of love. “^uWhom the Lord loveth, He chasteneth.” It may be, “burn, cut here; and spare for ever.” The deeper the wound, the deeper, it may be, is the Love. The sinner is any how the object of God’s special care, in that He adapts His severe chastening to his transgressions and his ills. To be neglected, over-looked, passed over, might imply, that God knew the soul to be dross and refuse, from which the refiner’s fire could extract no gold. Prosperous, unchastened wickedness would be a token of damnation. The most awful severity of God accompanying the sinner to his last breath, were a token of love, that God had not abandoned him.

But justice! It *is* terrible, because God Himself is, as it were, bound by it. “God,” He has said^v, “is no respecter of persons.” He cannot shew favour, where it is a question of justice. Even heathen truthfulness said, “^wThe judge is condemned, when the guilty is absolved.” The Day of Judgement, as the summary of all those particular judgements on individual souls, is (to speak boldly) the great justification of God; the unfolding of the righteousness of His judgements. “We,” St. Paul says^x, “are become a spectacle to the world, to angels and to men.” In the consummation of the world, God, while He takes account of every soul, which He created in this

^u Heb. xii. 6.^v Acts x. 34.^w Judex damnatur, cum nocens absolvitur. Publ. Syr. Frag. 117 Corp. Poet. Lat. i. 492.^x 1 Cor. iv. 9.

world of trial, will, we may say, give account of all His manifold Wisdom therein. His judgment will be that account.

We know that there is to be a final parting of those who have persevered unto the end in loyal obedience and service to God, and those who say to the end, “^yWe will not have Him to reign over us;” between those who serve God and those who serve Him not; between the righteous and the wicked. We know too that “^zin” our “Father’s house there are many mansions;” that they who have made most diligent use of the talents committed to them shall have higher rewards; that “^aone star differeth from another star in glory.” It is a pious belief that men, who shall be “like unto the angels,” shall be admitted into the several orders of the heavenly hierarchy, replacing those who fell. Our Lord, in speaking of those who shall be beaten with many or few stripes^b, or who shall “receive greater damnation^c,” rules, that there shall be degrees in the misery of the lost. All who are saved shall have one common joy, the sight of God, His overstreaming love, the Presence of Jesus, the love of all who love. But there will be different capacities of love, greater or less enlargement of soul to contain that common bliss of all, God; greater or less nearness to God, as there has been greater or less of burning zeal, loving toil, faithfulness to God’s known will, suffering for love of Him here.

And so, among the lost, while there will be

^y S. Luke xix. 14. ^z S. John xiv. 2. ^a 1 Cor. xv. 41.

^b S. Luke xii. 47. ^c Ib. 40.

one common misery of all, the pain of the loss of Him for Whom they were created, the unsatisfied craving for a good, which yet they cannot desire, so that God could give it, every evil passion which man has here, by indulging, ingrained into himself, will have its own intensity of misery.

And since all these on both sides will vary with each several soul, so each must come into its own distinct judgement, that it, and all besides, men and Angels, may know, why God assigned to it that place, which He shall appoint for it; why He could not, without violating His own justice, assign to it any other. It almost transcends thought. All and each. *All* nations from Adam until the last trumpet shall sound, and *each* individual of all the millions of millions upon millions of millions in each successive generation. All! for “^d when the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered *all* nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats.” Each! for St. Paul saith, “^e Why dost thou judge thy brother? For we shall all stand before the judgement-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me and every mouth shall confess to God. So then *every one* shall give account of himself to God.” And S. John sums up both, “^f I saw the dead, small and great,

^d St. Matt. xxv. 31, 32.

^e Rom. xiv. 10—12.

^f Rev. xx. 12, 13.

stand before God; and the books were opened: and another book was opened, which is the book of Life and the dead were judged out of those things which were written in the books, according to their works; and the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged, *every man* according to their works."

Until God brings home to the soul the value of a soul, mankind seems such an uninteresting mass. We think, or know without thinking, of generation after generation passing away, without even the sentimental sympathy of the Persian kings, who wept that, of the host, which he was leading to quick destruction, not one would be alive a century afterwards.

Those ever-renewed millions of China are born, live, die, and are to us as one man. We think of them as "*the Chinese*." We form one idea of them, whatever it be,—their national character. We imagine them as industrious, crafty, weak, treacherous, proud towards strangers, self-exalting. It never even occurs to most of us, that they have any individual character. We take it for granted, if we do not come in contact with them that their supposed national character is their's. So as to those hordes, who, at any time, overran the world; Scythians, Huns, Tatars; or conquering nations, Egyptians, Assyrians, Persians, we form to ourselves, or receive one picture of each, and must so form it, if we would bring the thought within the grasp and compass of our minds. Scripture

g Herod. vii. 46.

itself characterises mankind as having “^hcorrupted their way upon the earth,” and having perished by one common temporal judgement, when “ⁱthe flood came and destroyed them all.”

But although included in one temporal judgement for common sinfulness, were they alike in sin? Did none repent, when the flood came? Our own experience of human nature and how God in judgement remembers mercy^k, forbids the thought. We know too that Jesus visited them in their place of ward before His Resurrection and brought glad tidings to them^l.

Whither then are all those multitudes gone, who to us seem so confused a heap? Whither go they? Those before Christ came were reserved for His Coming. Those since, as soon as they had left the body, were carried to the judgement-seat of Christ, to be judged, one by one. Moment by moment, while we eat, drink, jest, or sleep, this judgement is going on. To us, those now alive or those who have departed or perished, are masses, nations; in God's sight they are individual souls, each with its own separate history, by which they have been or shall be judged. They may have died, leagued in one common enterprise, by one common lot; but each of the 185,000 of Sennacherib's army who perished in one night in the willing or unwilling support of their master's blasphemy; each of Pharaoh's host which perished in hot pursuit of God's delivered people; each soul who was immersed in that rain

^h Gen. vi. 12.

ⁱ S. Luke xvii. 27.

^k Hab. iii. 2.

^l 1 S. Peter iii. 19, 20.

of fire and brimstone, which fell on the cities of the plain; each of that more than million of the Jews who perished in that last miserable siege, when the Innocent Blood, which they had called down upon themselves and their children, was visited upon them, had its own separate history. Those too who shed that Blood, upon whom its shedding was visited, were not beyond the reach of Its atoning power.

Yet to think on any one of these,—it is beyond all thought. Look at that devoted city, full of misery and of yet more miserable hate against the “civilised barbarians,” who were preparing its destruction; so full of sin, that its own historian said, that if the Romans had not destroyed it, “^mit must, in God’s righteous judgement, have been swallowed by an earthquake or swept away by a deluge, or have perished, like Sodom, in a tempest of fire and brimstone.” To human eye all seem turned into savagery; every human feeling of love extinct, all, save wild revenge. Yet God has His own everywhere. His discriminating eye sees some working of His grace which His All-Holy justice may accept, and acquit the sinner.

But, since, wherever we look individually, even on masses so like in purpose or in sin, we must own that each soul has its own separate life or death, its fuller life or its deeper death, what of the whole? If “ⁿall the hairs of the head are numbered,” how much more each soul, which God, by so many separate acts of His Will, cre-

^m Joseph. Bell. Jud. v. 13. 6.

ⁿ S. Matt. x. 30.

ating infused into the bodies which in His Providence were prepared for them! But then what an awful multiplicity of His All-wise All-discriminating Justice! Of all those millions of millions, almost inconceivable by human thought, each fulfilled, more or less, that purpose of God which God had in creating him; each became, or did not become what God willed him through His secret or known grace to become, or finally failed Him; and that, with more or less of rebellion, contempt, neglect, perhaps hate.

But then how fine and minute and appreciating an attribute that Justice must be, "discerning," St. Paul says^o, "the thoughts and intents of the heart," which will allot to every soul of man its own place, its own degree of bliss or of suffering, relatively to every other! For this belongs to exact justice. There can be no ground of complaint *there*; whether we are exalted or whether we be abased, all must acknowledge that those who are exalted are exalted justly, and those who are abased are abased justly. There cannot be the slightest shade of misgiving *there* (great as the reversal will be), that every one who is preferred above us, is with absolute justice so preferred. We could not *there* wish it otherwise; for it were to wish that God were less just.

But then again what discrimination! No two souls, which we ever saw, were created alike. We see something of unlikeness at the first glance. No two histories of souls have even an

^o Heb. iv. 12.

outward likeness, so soon as we look closer than the most general resemblance. Souls develope in their different directions from the first exercise of free-will. No two histories of Divine grace in the soul, whether rejected, repulsed, accepted more or less, expelled, cherished, or, with fitful alternations, admitted or rebuffed, heard or overlooked, are the same. No two souls who have retraced, after years, whatever, by the light of God, they could recover of their past lives, had any but the most outward resemblance to one another, even in the gravest and most outstanding features. Much more then, as to the soul's inward history. And yet this is the soul's real self: this it is, on which God will cast the searching penetrating ray of His Divine light, "Pilluminating the hidden things of darkness, and making manifest the counsels of the heart:" these are the characters, which will stand out legible to the whole world.

"But how does this judgement of the whole world besides," you may ask, "affect me, who am but an unit in this vast multitudinous throng of existence?" In this, that many, I fear, have a very slovenly idea of that, upon which our eternal, unchangeable being, our all, depends; judgement which God shall pass upon each of us. Very many of you, my sons, I suppose, have never thought of judgement at all, or of your present lives, as at all coming into account in it. You know that a line will be drawn somehow between the saved and the lost. You know too, that if

you do not turn to God somehow, or, at least, if you die in persevering deadly sin, you would be lost. Any how, some will be lost. You are probably, if you think, not satisfied about yourselves now. "But there is time enough bye and bye." You can be serious hereafter, when you are older. You will ask God to forgive you for Jesus' sake, and God is a merciful God, and all will be right somehow. But of an exact account, of a strict justice, of a Divine rule of right, which God Himself cannot dispense with, else He would cease to be God—of this, I fear, you have, many of you, had little thought; and yet, young as you are, to this you are daily, step by step, approaching, day by day you are forming, maturing, fixing, that self which is to be judged by it.

If it were one period of life only, which was to be judged; if an unrepenting change, occasioned by circumstances of life, could efface past sin; if it sufficed to quit sin, because the temptation to any special sin left us; if, as each succeeding day effaces from the memory the day preceding, so it effaced its sins from the books, out of which we shall be judged; well! But why then prays David, "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness sake, O Lord?" Or why does Job complain, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth?" Or why does Solomon use that terrible irony, "Rejoice, O young man, in thy youth

^a Ps. xxv. 7.

^r Job xiii. 26.

^s Eccl. xi. 9.

—and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgement?”

There is no truth of faith stated in Holy Scripture more clearly than this, that we shall be judged according to our works; not the works, of one period of life only, but all. “^tGod shall bring *every* work into judgement, with *every* secret thing, whether good or whether bad.” “^uThe Son of Man shall come in the glory of His Father with His angels, and then He shall reward *every man* according to his works.” “^vWho will render to *every man* according to his deeds.” “^wWe must all appear before the judgement-seat of Christ, that *every one* may receive the things done in the body, according to that he hath done, whether good or whether bad.” “^xBe not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.” “^yHe that doeth wrong shall receive for the wrong which he hath done.” “^zIf ye call on the Father, Who, without respect of persons, judgeth according to every man’s work, pass the time of your sojourning here in fear.” “I am He,” our Lord Himself saith ^a, “that searcheth the reins and hearts, and I will give *unto every one of you*, according to your works.”

^t Ib. xii. 14.

^u S. Matt. xvi. 27.

^v Rom. ii. 6.

^w 2 Cor. v. 10.

^x Gal. vi. 7, 8.

^y 2 Cor. iii. 25.

^z 1 S. Pet. i. 17.

^a Rev. ii. 23.

Our Judge Himself declares what shall be the subject of His Judgements; "Our works;" not some, but all; not of one age only, but of all; of youth and of age; not good alone, but bad also; not open scandals only, but "^bthe hidden works of darkness;" nor deeds only, but the "idle word;" "^cby thy words shalt thou be justified and by thy words thou shalt be condemned;" nor by these alone, but "^dby the thoughts and intents of the heart." He Himself has declared that He cannot then acquit those whom their works and consciences condemn. He is our Father, but He must judge, "without respect of persons, according to every man's work."

It is almost a proverbial saying that the Day of Judgement will be a great surprise. Why? Because most of us, at the best, know so little of ourselves. Those who are pictured under "the foolish virgins," will expect that the door will be opened; and they will find it shut. *They* say, "^eLord, Lord, open unto us," to whom He answereth, "I know you not." They think that they stand in a relation to Him, as their Lord; He knows, owns them not. And these shall be many; many, who thought up to that moment that all was well with them. "^fMany I say unto you," (so does our Lord impress the thought) "shall seek to enter in, and shall not be able." They shall be amazed at their exclusion. They had been in familiar intercourse with their Judge, had been admitted to His Presence. "^gWe have

^b 1 Cor. iv. 5. ^c S. Matt. xii. 37. ^d Heb. iv. 12. ^e S. Matt. xxv. 11, 12. ^f S. Luke xiii. 24. ^g S. Luke xiii. 26.

eaten and drunk in Thy Presence," they had eaten His Flesh and drank His Blood, and He had taught in their streets. It could not be that they were to be shut out. "^hThe knowledge of Holy Scripture," the participation of His Sacraments, "do not make him known to God, whom the wickedness of his works proves to be unworthy." "ⁱI know you not," He will say, "whence ye are; depart from Me, all ye workers of iniquity."

Even among the saved, St. Paul speaks of what must be the most agonising surprise, short of the loss of the soul itself, the loss of the soul's imagined store with God, works done, as it thought, for God, works done by those who built on the "One Foundation, which is Christ," but who, for "^kgold, silver, precious stones," built what the fire of the great Day shall prove to be worthless things, "wood, hay, stubble;" and "he" himself, the builder of those works, "shall suffer loss, and escape yet so as by fire." The deeds must have had, more or less, what was plausible; perhaps they were brilliant in the eyes of the world; they dazzled others; they blinded their doers. Judgement had to be suspended about them. St. Paul refers them to the great Day. "The Day shall declare it, because it is revealed in fire." Till that Day then it was as yet undeclared. Then for the first time the doer of these works would be undeceived. He did really believe in Christ: he built on the sole Foundation. He built on diligently; year by year, his building assumed larger

^h Bede.ⁱ S. Luke xiii. 27.^k 1 Cor. iii. 11-15.

proportions ; layer was placed upon layer, until it was completed. And then ? He parted from this world of shadows and appearances ; men spoke of him, as they were wont. But in that discriminating fire of God's Judgement, the whole building, all which he had for his whole life toiled in raising, collapsed ; and he himself suffers loss, the loss of all which he might have gained, the loss of having laboured for a wrong or imperfect or mixed end.

The Day of Judgement will also be (which this, in part, involves,) a great reversal. To prepare us for this, to save us from a reversal which should be against us, our Lord insists so often upon it, "Many that are first shall be last, and the last shall be first." Last, in this world, was that glorious company of the Apostles, to whom our Lord had first been speaking, to whom He promised that they should sit on twelve thrones, judging the twelve tribes of Israel. Poor they were, "unlearned and ignorant men ;" of low estate, despised Galileans : against them, in Israel itself, were arrayed all who were had in repute, the wealthy, the learned, those first in dignity, power, authority, weight, fame. Yet the last were to be the judges ; their earthly condemners, the judged. And this, after their Divine pattern ; for He Who was the very last of all, was "the despised and scarcely counted among men." He to Whom the murderer was preferred, Who was crucified between the malefactors !

But more broadly still ; every human standard will simply cease in that Day ; every thing, where-

by we can estimate our fellow-men. Learning or acuteness of intellect, eloquence, genius, human wisdom, all by which man can influence and sway his fellow-men; all which is admired, looked up to, idolised, will be of no more account, will have no more weight in that day, than the personal appearance, which corruption and the worm will have devoured, or the accumulated hard-won wealth, which the prodigal heir will have squandered. One question alone there will be then, what use has been made of all and each, self-aggrandisement, self-idolising, or the glory of God? Whose image or superscription has it borne, that of the god of this world, or of Him, Who made us for Himself? Every gift of God well-used will have its appropriate reward; but one question will anticipate all, one answer will rule all. Philosopher or savage, monarch or slave, intellectual or half-idiot, idolised or despised, learned or ignorant, the highest civilisation or the lowest type of human hereditary degradation,—on one answer will the all of all depend, “whom, according to your light, have you loved, served, obeyed?”

How few outstanding things will even a strict sifting of the conscience disclose? And mostly our business has been to forget our ill. You see even the outward countenance or the smile, marked with the expression of vanity or cunning or contempt or conceit or pride or sensuality or weakness or hardness or recklessness or apathy. How many thousand, thousand indulged thoughts or acts must have gone to stamp that expression on the coun-

tenance which was formed to be the image of God. They are forgotten, dead, buried: but there is the terrible resurrection. Whatever have been our diligence to know ourselves, we shall then see for the first time, that terrible sight, our whole selves.

Yet of these, if we can form no estimate, still we can know at least the existence. We can know whether we have loved the world's praise, though we can form no idea how much even of what we did for God, we afterwards sacrificed to it; how much that love crept, like a secret infinitesimal poison, into our most laborious energies; how ill has

¹ Lurked in our mind's habitual dress,
Or through our actions sought to press
Upon our will;

how much self-complacency robbed God of His glory, was foully ungrateful to Him, and made self an idol in His temple.

Yet, of these perhaps we shall, at least in some vague way, have repented. His sins of omission, who can ever imagine? How often human respect, i. e., a craven fear of his fellow-men kept him silent, when it concerned God's honour; how many opportunities of good he has, through in-exertion, let slip; how he has given in to the false maxims of the world and countenanced them; how much thanksgiving to God he might have occasioned by his alms and spent it on what he

¹ Breviary Hymn for Vespers on Friday. Dr Newman's translation.

called his station, or luxury, or beauty; or what Scripture calls “^mthe lust of the flesh, and the lust of the eye, and the pride of life;” how much of others’ lives of sin he might have prevented. One has but to name the word “prayer,” and with what a countless multitude of omissions it encompasses us! Granted that the prayer, dictated by nature itself, at morn and even, have never been omitted, nor, through indolence, slurred or abridged, or the public worship of God never wilfully omitted, where is our Lord’s “ⁿmen ought always to pray and not to faint,” or His Apostles’ “^opray without ceasing,” or the “^pintense earnest prayer,” of which he takes it for granted that all Christians are capable, or, not to speak of distractions, knowingly prolonged, how do thoughts press in upon the soul, which would have never found an entrance, had the door been always kept watchfully shut against them! When the eyes grow dim and the heart faints at the gathering surges of moral evil or unbelief, one yet more oppressive thought there is, “would these have been, had there been more prayer?”

Yet even sins of omission are in some degree imaginable, though they gather round and over us, like deep waves overwhelming us. But for that, upon which our relative judgement will most depend, our graces, neglected, half-heard, forgotten, overlooked, despised! God, the Holy Ghost, like the air which is His material image, is evermore encircling, embracing, soliciting, seeking an entrance,

^m 1 S. John ii. 16.

ⁿ S. Luke xviii. 1.

^o 1 Thess. v. 17.

^p S. Jas. v. 16.

and the avenue to the heart is closed against Him; He enters in, and is rudely thronged, or jostled or civilly put off, or promised an audience at a more convenient season, if He is not, by deadly sin, cast out. How many calls by God's Providence, by the tender austerity of His afflictions, by His compassion, His bounties, our first and all our subsequent Communion, by the deaths of others, or our own prolonged lives when we seemed nigh unto death, by the beauty of truth, by the unsatisfactoriness of things present, by some sight, even if afar off, of things eternal, by the sense of *His* Presence, by the ocean of Whose love we are encompassed, by some sensible sweetness over-streaming us—any one of these might have been a lasting conversion to God, and where have they left us? “^aTo whomsoever much is given, of him shall be much required.” Again, we have an absolute rule of justice, such as we must ourselves recognise, that, “as the ^rgifts of God are increased, the accounts for those gifts are enlarged.” We see and acknowledge the rule; its application must be, to us, inconceivably minute and varied. It exhibits to us, again, the Day of Judgement as that which we shrink from, cower, abhor thinking of, from which we would, if we could, hide ourselves, a day of very exact justice; only, whatever it cost us, we could not wish that God would be less Just. For it would be to wish that our God were not: that He were not God. It may rest unquiet thoughts,—not as to our own wide neglect of duties, but—as to those

^a S. Luke xii. 48.^r S. Greg.

of whom people sometimes speak with a condescending compassion, our neglected, or degraded, or outcast populations, those to whom it is said, "we are at a loss to apply either the promises or the denunciations of revelation." Why? Because we are utterly ignorant of *that* which the Searcher of hearts alone knows, what He, by the secret inspirations of His Spirit, has given to each, and so, what He will require.

But we, my sons, cannot plead in that Day, that He has not given us much. Above the common gifts to all, our creation, preservation, and all the blessings of this life; besides that universal gift of "the redemption of the world by our Lord Jesus Christ," we thank Him for that which is varied to each, "the means of grace." What we have had, might have made glorious saints of those who have had less. It is a great gift to be Christians, not Heathen; to be members of His Church; to have had the power of His grace lodged in us beforehand, antedating reason, ever ready for our use; to have been sealed as God's without our choice; to have had His ever-present grace at hand to direct all our choices; to have had the clear knowledge of His Will, the certainty of His boundless love, if we fail Him not finally, the continual solicitations of His grace, the whispered inspirations of His Spirit; to have, if we would, His absolving voice, pardoning the past, infusing grace to resist sin for the future; to have Him through the Blessed Sacrament of His Body and Blood, to dwell in us and we in Him.

* Mr. Wilson's Essay. Essays and Reviews, p. 206.

We cannot be as the Heathen; we cannot be as those in our streets or lanes, to whom God has not shewn the same prodigality of bountifulness as to us; we might (God forbid) empty ourselves of His grace, we cannot divest ourselves of the responsibility of having received it; we might (men alas! daily do so) blind ourselves to the light of the glorious Gospel of Christ: we could not frame for ourselves the plea that we were born blind; you could not make your blindness, if you contracted it, not your sin. Light is an awful gift; for it makes sin a wilful rejection of the known mind of God. Yet whether it be still bright or, in some, through their own fault, be dimmed or clouded, you cannot plead before that Tribunal, where all self-made pleas fall off, that you have not had it.

Once more, by this season of Advent, our Judge announces His Coming. Once more He Who, as now, was coming in great humility to be born for you, to die for you, to save you, announces that Coming in glorious Majesty, when He must needs shew justice to those who would not here have His mercy.

Precious are your souls, my sons; for they cost the Blood of Christ. Precious are they, for they are precious in the sight of God, Who made you for Himself. Precious are they; for they are the objects of the love of God. God longs for you, one by one; one by one, Jesus longs to see in you the travail of His soul and to be satisfied; God the Holy Ghost would be grieved to leave you. He longs to adorn you with all that lustre

of Divine grace, which is the brilliancy of the Heavenly Courts, by His own Indwelling. *He* longs to crown you, Who will be crowned in you. He longs that you should be *His*, Who will be wholly and indivisibly your's,—Himself your everlasting bliss and joy. To-day is evermore the day of salvation. To say, "I will, to-morrow," is only to say, "I will *not* to-day." To-day is ever the earnest of to-morrow. To-day, with its short-lived train of morrows, is the seed-time of eternity, when the prize and the reward, which you may, day by day, win here, shall be no created thing, but God Himself. The increased reward, which each good deed, done for God, each word spoken or withheld, for love of God, each longing and aspiration for His love, each prayer of the heart, each strong effort to throw off, by His Grace, the slough which deforms in us His likeness, will win for you, is an increased capacity for receiving His exhaustless infinite love.

SERMON XIV^a.

Eph. iv. 30.

Grieve not the Holy Spirit of God, in Whom ye are sealed unto the day of redemption.

To-day is our festival; the jubilee of our regenerate nature; the pledge of its unending perfection; the earnest of our eternal union with our God. It is a festival, not commemorating only what *has been*; but a thanksgiving for what *is*. We have seen Him Who was God, humbled to the lowest depth. We have seen His Manhood, our nature, raised to the highest glory, lost out of our sight, shrouded in the unapproachable Light of the Godhead, yet there to plead for us, there to prepare a place for us, thence to look down upon His servants, to strengthen us, in whom He willeth to be crowned.

Our nature, in Jesus, was engodded, deified. It shines throughout all space with the ineffable Glory of the Indwelling Godhead; but it was our nature, not ourselves. And now, as the counter-

^a Whitsunday. Preached on the kind appointment of the Rev. Dr. Leighton, then Vice-Chancellor.

part and complement of the Incarnation, as He took our manhood into God, He has sent His Spirit, The Holy Ghost, to dwell in us. Truly it has been said, that men do amiss to speak of *mysteries* of revelation. For all is *one* mystery; all is one mysterious whole, of which you cannot detach part from part, without deforming the whole. As well detach, if it were possible, one of the prismatic colours, and think that the light would remain the same, as think to sever from the rest one truth of God, the Father of lights, and think that the other truths would remain harmonious.

Philosophically monstrous were the thought of an uni-personal Monotheism; God, in a cold isolation, in an objectless loneliness. Inconceivable were it, that God, Who is love, should not form creatures who should have a capacity for that love. A contradiction it were, that creatures, formed and endowed with free-will, should not have power to choose or to refuse that love. Unimaginable were it, that a being, formed with a capacity for that beatific Vision and that boundless love, should not, if it obstinately refused that love, both endlessly crave for that which it endlessly refuses, and be for ever tormented by its unceasing evil choice. Yet unimaginable were it, now that we know that He has so done, that He should not do all to restore His rebels to Himself, if they would return; or that He should, in so doing, not consult for the reverence to His awful holiness. Inconceivable were it, that God should form creatures, capable of His love, and

leave them un-united with Himself by as close an union, as can join the finite with the Infinite. Inconceivable were it, that the finite could behold the Infinite, unempowered by the Infinite to behold It, or that it could know It, without an inward illumining enabling power to perceive It. This, then, our mystery, is the completion and the counterpart of the Incarnation. By the Incarnation the Eternal Word took our flesh; by the descent of the Holy Ghost, God indwells our flesh, makes our bodies spiritual, temples of God. The Son of God became the Son of Man, to make us, sons of men, really although by adoption, sons of God. Almighty God took our weakness, to array us with His Divine might. The All-holy took "the likeness of our flesh of sin^b," without sin, to atone therein for our sins. He sent His Holy Spirit to make us partakers of His Holiness. He, in heaven, He says, prepares a place for each one of us. He sends His Spirit, to prepare each one of us for that special place around His Eternal Throne, which He, in His everlasting love, has marked out for us. He, on that Eternal Throne, One God with the Father, pleads for us, perhaps in words too of His Humanity, certainly by the Presence of those Precious Wounds, radiant with Divine glory. Here on earth, He has sent His Spirit, God from God, to dwell in us, and in us to "make intercessions for us with those unutterable groanings^c." He Who is "^dthe Way the Truth and the Life," has sent another Himself to be more inwardly present with our souls, to

^b Rom. viii. 3.^c Ib. 26.^d S. John xiv. 6.

guide us in the way; the Spirit of truth, to teach us inwardly in our hearts, by the infusion of faith and love, to know that truth, which He has revealed outwardly in His Word, unfolded by His Church. He, Who is the Life, hath given to us the Holy Ghost, Who is "the Bond of the Father and the Son^e," to be the Bond of our union with Him; the pledge of our salvation, the Life of our life, the light of our knowledge, the fervour of our devotion.

These gifts correspond with our inmost being. We are formed to have certain knowledge; and that, of God. Scripture says, "^fYe have an unction from the Holy One, and ye know all things;" and some around you would have it, that all Divine truths are matters of opinion, i. e., that we have no certain truth, and know nothing. We were made, you know, "^gin the image of God;" and when His image had been defaced in the soul, what has been the aspiration of every noble soul, through *that*, its "^hnatural Christianity," but one prolonged varied cry for its Deliverer, "come and save us!" And *now*, that our bodies have been made temples of the Holy Ghost, and our Dear Lord has told us, "ⁱMy Father will love him and We will come unto him, and make Our abode in him;" men speak as if we were not made to have power over ourselves through His indwelling might: as if, at least, the young could not help being dragged down by their low-

^e S. Bern. in Fest. Pent. Serm. 2. n. 6.

^f 1 S. John ii. 20.

^g Gen. i. 26, 27.

^h O testimonium animæ naturaliter Christianæ. Tert. Apol. c. 17. p. 18. ed. Rig.

ⁱ S. John xiv. 23.

er nature, in some way more or less coarse, away from God, and alas! in rebellion against Him. God formed us for closest union with Himself. Our nature knows and feels itself incomplete without union with God, and in that Union to find unity within and with ourselves. And now of all His creatures, God has chosen this our nature to be the centre of His union with His creation; He has given us His Spirit to dwell in us, that we, not in figure but in truth, Scripture says, “^k might be partakers of the Divine nature,” and men call it enthusiasm or even “pantheistic^l.”

And yet knowledge of God, power over ourselves, union with God, are such essential conditions of our well-being, that even our diseased state bears witness to it. For what is this endless craving after knowledge, this longing to have things solved, which are insoluble to us now, this dissatisfaction at the unanswered questionings of our nature, but evidence that we were formed to know; that, whether through self-entailed or temporary imperfection, we are not now what we are to be? What is it but an earnest of that Day, when we shall no longer know in part or dimly, or by a reflected light, but “^m shall know as we are known,” and, “face to Face” beholding God, shall read in Him the ever-unfolding Wisdom of the All-wise. Even that thirst for material knowledge which now displaces so largely the longing for knowledge of our God, bears witness that

^k 2 S. Pet. i. 4. ^l Dr. Hampden. Bampton Lectures, iv. p. 197, and “The Work of Christ, and the Work of the Spirit,” Two Sermons, &c. pp. 118—19. ^m 1 Cor. xiii. 12.

we were created for the knowledge of the Truth. Despairing of that, which is the only satisfying knowledge, the knowledge of Him Who Alone Is, or neglecting His way to attain that Divine knowledge, men cannot deny their nature, which was formed by Him for Himself.

The natural is the type of the supernatural. In human things we know things certainly, and that from God, in Whose image we were made, Whose image our reason is. In this sense too the Word of God is "the true Light, which lighteneth every man that cometh into the world." The light of reason, whereby the principles of truth are known to us, is a light placed within us by God, as a sort of likeness of uncreated truth, reflected in us. This is the source of all certainty; by this God speaketh in us. But although the source of all natural perception of truth is from God, it is taught, modified, framed, through man: it is developed, we knew not how, when it was developed in us; we know not how, when we aid in developing it in others. It is developed in obedience to certain primal laws, impressed by God upon our nature, amid submission and reverence to God and man. In natural knowledge too, man may set himself above and dispute with that natural light within him, his God-given guide. In natural knowledge too, he may despise that common reason of mankind, which was his teacher; he may darken the known by means of the unknown, instead of making the known his guide to the unknown: he may detach his own fallible

^a S. John i. 9.

reason from that unchangeable illumining Reason, Which is the living God: he may violate his intellectual conscience, and, repudiating that natural faith of which the heathen philosopher knew, whereby the soul cleaves to the primary unmonstrable principles of truth, may make shipwreck of his human reason, doubt of its fundamental principles, or deny their existence and that there is any absolute truth. In natural things then too, knowledge, has the self-same trials as in supernatural. In natural things too the soul which would know truth, has need to submit itself to God and to His light, not to submit His light to itself; it has need to reverence His voice in the universal reason of mankind, not to form a reason and a light for itself; in human knowledge too, the soul may commit a moral suicide, and kill its intelligence by an universal scepticism. To this, few are tempted. Few can come to think that, in natural things, there is no absolute truth, or (which this involves) that contradictions are alike true, and that "all the common faith of mankind, all which, on the faith of its reason, it believes, all the principles of good and evil which it acknowledges, are but a consistent dream, and that human nature which believes it, is a dream."

And yet, as reason itself, with the germ of grace lodged in it by God to guide it, is itself continually moved by God towards Himself, so the principles, the order, the conditions of the development of Divine faith are the same. The light of

° Jouffroy in Gratry, *Connaissance de Dieu*, ii. 243, 244.

natural reason is the illumining of God, speaking to it unceasingly through its natural powers. The light of the Christian soul is a direct supernatural light, infused by God, shining into it, speaking to it. The natural powers lodged in the soul, dormant for a time, are awakened and guided through the matured reason in other souls. The common reason of humanity is a Church of nature, whereby God informs, regulates, guides, our natural reason, directing it to that truth, of which it has the first principle lodged in it, and to which it cleaves by a faith of nature. Supernatural, i. e., Christian, faith is, in like way, the gift of God, a light infused into the soul by God; it is formed and moulded from without; "^p faith," saith St. Paul, "cometh by hearing." God gives the principle of belief, Divine grace: He gives, to form that belief, His own voice through those to whom He gave that belief before us, our parents, and finally the Church, expounding authoritatively His Word.

In Divine, as in natural truth, it remains with the soul to accept or to reject the truth proposed to it by God; to embrace it purely or to corrupt it; to deny its existence or its own power to discern it, to abandon contemptuously all search for truth, resolving all into one maze of doubt. But it can do so, only on the same principles, whereby men may deny the certainty of all natural knowledge, abdicating the implanted powers of the soul, and denying the light, natural or supernatural, infused by God within them, and their own consciousness. God Who made the eye

to see, did not contradict His own gift by refusing to it light wherewith to see. God, Who has implanted in us this thirst for knowledge, this longing to know Himself, has not contradicted His own more glorious gift by denying the light whereby to see, or the consciousness that men do see. The failure of one short-sighted, to see, does not hinder the fact of the sight of others. The object is there; the certainty of sight is there; only his own sight is dim. God does not contradict Himself in His works or in His word. He has told us, that faith is His gift; that the Holy Spirit, Who is His Gift, should “^a guide into the whole truth;” He has told us of the inward unction of the soul^r, whereby it knows the whole truth. We have the craving, implanted deep in every unspoiled heart. In those hundred of millions of voices which, with a peasant or a lettered faith, have, for 1800 years in one grand choir, swelled that jubilee of praise, “we acknowledge Thee to be the Lord,” we hear, that that craving has been fulfilled. It was not “opinion,” for which martyrs died, or “confessors” underwent the loss of all things, or the poor endured their privations triumphantly, or men, like ourselves, forsook all for the love of Christ, to gain Christ. “Opinion” sheds no patience over racking sufferings, nor light from above upon the bed of death. And whence had they this their conviction? Perhaps they knew not. It crowns all human grounds of belief, but itself lies deeper than all. “^s The wind bloweth, where it listeth: and thou hear-

^a S. John xvi. 13.^r 1 S. John ii. 20.^s S. John iii. 8.

est the sound thereof, but canst not tell whence it cometh and whither it goeth." "So," our Divine Lord says," is every one that is born of the Spirit." We who have this Divine certainty, know, that we have it; we do not see its source, which is hid in God, as neither do we see the first principles of our natural knowledge—as also our consciousness of our free-will is directer and inner than any proof of it.

The miracles of Jesus, His Resurrection foretold by Himself, His translucent Divinity, His evident Truth, His Divine character, which has that attribute of the Godhead, that it could neither deceive nor be deceived, superhuman prophecy of Himself and of His Church, its victory over the world and its survival of time—these, appealing to God-enlightened reason, are forerunners of faith. Faith itself is "the gift of God," the Presence of the Holy Ghost. Arguments or blasphemies against it do not simply shock our reason; they do not touch our convictions; they slant aside from the armour of faith; they give a pang to the soul, because they do dishonour or shew contempt to the God of our heart. But they touch it not. Why not? Because the soul knows in Whom it has believed^u; because it knows Him more truly than you can the being, whose soul is most like your own, whom you love as your own soul, with whose voice your soul within you ever most thrilled. For we know each other with a human knowledge, quick, penetrating indeed as our human love may be. But God we know with a Divine superhu-

^t Eph. ii. 8.

^u 2 Tim. i. 12.

man knowledge; we love Him, when we do love Him, with a superhuman love; our faith in Him is a Divine faith. For so He hath said, “^vNo man can say, that Jesus is the Lord but by the Holy Ghost.” “^wThe love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

The life of faith is love; for “through love,” God saith, “^xfaith putteth forth its power^y;” without love faith is powerless, yea, dead. Faith is the last hold which the soul, which in life has parted with God, yet retains towards Him; the last gift by which it may yet recover its union with Him. And so God, in His love for the creatures whom He has created and redeemed at so dear a Price, even the Death of His Son, preserves oftentimes the lifeless body of faith, in order that, admitting anew the grace of His love, it may live again by a spiritual resurrection. But One is the Holy Spirit of God, by Whose indwelling we are sanctified; one is the gift of grace, although manifold the fruits; as manifold are the beauties of the soul, wherein it may, in its finiteness, reflect some faint created likeness of the Infinite Perfections of God. One is the life-giving sap of our spiritual growth; one is the life, whereby we live. And therefore, if love waxeth cold, faith is weakened; and if we tamper with our faith, our love towards Him Who is the Object of our faith, must needs be chilled. For often what remains will be but the outward semblance, even as the form of the once living man

^v 1 Cor. xii. 3. ^w Rom. v. 5. ^x Gal. v. 6. ^y ἐνεργεῖται

is sometimes retained by the body long since buried; when exposed to air, it dissolves into its dust.

In one sense, then, my sons, you have your own faith and love and union with God in your own power. For God has infused them into you; God gave you the first germs of them, when His Holy Name, the Name of the Ever Blessed Trinity, was called upon you, and He made you members of Christ, His own children, temples of the Holy Ghost. But God gives us His gifts freely, thence-forth, by our free-will enabled by His grace, to cherish, cultivate them, and thereby to receive “^z grace upon grace;” He has also left to us the awful power to neglect, stifle, bury, expel them.

They are awful words, “^a grieve not the Holy Spirit of God, in Whom ye were sealed unto the Day of redemption.” All then, on God’s part, has been complete. We received the Holy Spirit as a living seal upon our living souls, to mark and to guard us, as His “^b purchased possession” and “^c peculiar treasure;” to impress, one may boldly say, His Image, His likeness, His features, upon our souls. And till when? As far as in Him lay, as far as could be without violating what He (I may say) so prizes, so reverences, our free-will, as far as we would allow Him, and not refuse our co-operation in our own salvation—until the Day in which, by His mercy, we shall be perfected, and the infirmities of our soul, inseparable from this our life in the flesh, shall ex-

^z S. John i. 16.

^a Eph. iv. 30.

^b Ib. i. 14.

^c Ex. xix. 5.

pire with our bodies but shall not rise with them, when God shall restore them to us glorified.

But, meanwhile, He has left it in our power to accept or reject Himself, our only and Infinite Good. He appeals to us with Divine tenderness, that we do it not. "Grieve not." It is but one side of the truth to say, that He speaks to us after the manner of men, in language belonging to our nature, not to His. For in no other language can He speak to us. By an incarnation, as it were, of His truth in our words, He embodies His Divine thought as we can receive, grasp, handle it. But He does more. As He created us in His own image, so our finite qualities are a reflex of something in Him. *Our* love, even when holiest, has something empassioned in it. Even our love of God should be and must be an empassioned love. The glory of God should be a passion of our heart. What is the Scripture description of earnestness but "^dfervent in spirit," i. e., boiling^e, glowing, restless, eagerness, ever putting itself forth afresh, ever mounting upwards, as the water, when it feels the fire, cannot be contained or repressed? What is zeal itself, but such a burning desire to promote the honour of God? Love must be a passion with us, if it exists, because we are in the flesh. But not the less is our empassioned love a likeness, nay an effluence of the love of God, which exists in Him, nay, which He *Is*, without passion. And so, when in His condescension, He describes those qualities or attributes of Himself, which in Him

^d Rom. xii. 11.

^e ζέωρες

exist without passion, by our words which in us denote passion, as zeal, jealousy, anger, repentance, and here grief, He means, that in the simplicity of His Divine Essence there is *that*, of which these affections of our's are a shadow; that the quality which, in us, is combined with our inherent imperfection, is an image of some character of Divine love. "God is jealous," says a father^f, "for He loves." He uses the word, to express His unspeakable tenderness of love^g, "that He may save us, gathering us unto Himself and gluing us to Him." He is so unwilling to part with us, to our endless loss; He so loveth the creatures which He has made and re-made His own, that He prays us not to drive Him from us, as though it were a sorrow to Himself. "^g Grieve not the Spirit of God, in Whom ye are sealed," as elsewhere He prays us, "^h quench not the Spirit," extinguish not the fire of His love within you.

But wherewith can we so grieve Him? Alas! that one must, I fear, rather ask, wherein may we not? I fear, that one of the things, which will most amaze us, when we open our eyes upon eternity, will be the multitude of our own rudenesses to Divine grace, that is, to God the Holy Ghost, Whose motions grace is. The Jews thought nothing less of themselves; but St. Stephen, "full," as he was, "of the Holy Ghost," summed up their history, "ⁱ ye do always resist the Holy Ghost; as your fathers, so ye." We are surrounded by,

^f S. Chrys.^g Eph. iv. 30.^h 1 Thess. v. 19.ⁱ Acts vii. 51.

immersed in, such an ocean of grace. It is ever seeking an entrance to our souls. Day by day it besieges us. There is not an avenue, which it does not explore. It, yea rather God, adapts Himself to us. He knows the creatures which He has made, and takes each of us in our own way. He waiteth for us. "I stand," our Lord says^k, "at the door and knock; if any man hear My voice, and open the door, I will come in to him." For it is Himself, Who indwells us by His Spirit. Grace comes to us in every way in which it can find us, and mostly in that, in which we are most accessible to it. Whatever we are, if we have any thing good in us, we have it by the grace of God. It has been busy with us, since the first dawn of our reason, since we first could choose good or evil. Every good we have done, we have done by its operation; every evil which we have resisted, we have cast it out through that same grace. But since our whole life, day by day and hour by hour, has been set between good and ill, with what a multiplicity of grace has God encompassed us! It has been as the atmosphere with which we have been surrounded; it has been the breath which our souls drew, on which they lived. There has not been a suggestion, a remonstrance, a remorse of conscience which has been separate from grace. There is not a thought, good or bad, entertained or dismissed; not a word, good or bad, kind or unkind, spoken or repressed; not an every-day act, done rightly or negligently; not a prayer,

^k Rev. iii. 20.

said listlessly or with intention of heart; not a sacrament, received with reverence, or carelessly prepared for and speedily forgotten, in which grace may not have been busy, accepted, neglected, or formally refused. Then grace has found us at all greater turning-points of our life, as our free-will was more developed, our range of thought more enlarged, our power of choice widened, our passions strengthened, our imagination vivified. It found us in the sacraments fitted to our age, and specially in our first Communion, that new mysterious change in our existence.

But, above all, grace came to us so tenderly. It never did violence to us or it did such gentle violence. It ever came to us, in a way adapted to our own individual being. Perhaps it never came to two souls exactly alike. But, in youth, it never put things hard upon us. It never put any thing hard upon any one, unless, by continued obduracy, he had contracted a deep disease, which made easy, healthful, things, hard. Even then it rewards with instantaneous sweetness. But unless any of us had gone far out of the way, its ways have been so gentle with us. "I taught him to go," God says of Himself¹; "^mHe took him in his arms." He leads us, He would say, by little steps, step by step, accustoming us to go, little by little, without weariness; or, if we were wearied, He rested us. He, Who for us took the form of a servantⁿ, became a servant anew to us by His grace. He did not ask of us the graces of another, but, whatever was the

¹ Hos. xii. 3.^m Isa. xl. 11.ⁿ Phil. ii. 7.

natural temperament which He had given us, He sanctified it and transmuted it by His grace. He ever asked us what cost us least, and never, without replacing it with larger deeper good. He insinuated good motions into our natural tastes: He infused Divine life into our ordinary acts: He made what, by the nature which He had given us, was sweet to our tastes, sweeter by being done conscientiously for love of Him: ardent natures He sets on fire for good: before active natures He sets activity in His service; easiness of disposition He hallows by the glow of His love; the cold iron of severity He tempers by His fire into the fine, bending steel of strong devoted purpose. What a heart of fire, yet how tender, was St. Paul's, who "after the straitest sect of" his "religion" had "lived a Pharisee," who "breathed out threatenings and slaughter against the disciples of the Lord," "being exceedingly mad against them!"

But since grace has ever been so poured out, and with such profusion, upon us, since it has been ever seeking us, surrounding us, pleading within us, why are we not other men? Why so spiritually stunted? Alas, we should sink to the earth for shame, had we, to one who loved us here, given one thousandth part of the rebuffs which we do to Almighty God, and then had found that he, whom we rebuffed, sought only our good, purely for love of us. Grace whispers to us; we are so preoccupied, that we heed it not. Myriads upon myriads of graces there have probably been, of which we

^o Acts xxvi. 5.

^p Ib. ix. 1.

^q Ib. xxvi. 11.

were unconscious, because we were, in a manner, "absent," i. e., immersed in things of time and sense, and were "absent" from God. Or Jesus stood at the door of our hearts and knocked; and we told Him, we were engaged. If the grace of God were more importunate, we said to God, like Felix, "Go Thy way, for this time; when I have a more convenient season, I will call for Thee." Has that season come yet? But for some fresh access of the despised grace of God, it could never come; for, without His grace, we could not even desire His grace, or call for Him.

Well, if amid all this wide thankless neglect of grace, there have not been open contempt and despite of it, as to faith or life, independence of God, and *curiosity, with its consequences*.

Your opening thoughts and enlarged strength and increased freedom of action here, my sons, are so many widened avenues of temptation, at the entrance of which stands, if you neglect it not, the guardian grace of God. As to life, you can scarcely deceive yourselves. Faith has more subtle perils. Blind submission to your God is spoken of as a thing contrary to your reason, which is also a gift of God. People would have you think for yourselves (as they call it), receive nothing unquestioning, divest yourself of prejudice, read all which doubters or deniers of your faith have written, force yourselves into impartiality, suspend your faith and hope and love in your God, as He has revealed Himself to you, until you have satisfied yourself, by unaided intellect,

^r Acts xxiv. 25.

without prayer, without the grace of God, whether the allegations against your faith are false or not. Impartial, as to your God! Suspend your faith as to your Redeemer, Who so loved you! You could not do it as to an earthly friend. The suggestion begs the whole question of the falsehood of the Gospel, and (horrible as it is, to say it!) the untruthfulness of Jesus. Assuming for the moment, what (as I hope) your young unspoiled hearts yet know, the truth of Jesus, what is it to which men invite you, but to doubt your Redeemer; to suspect your God of deceiving you; to fling away His gift of faith, to suspend your love, to separate yourself from the Author of your life, to doubt Him Who is Truth, to deaden His Voice within you, to measure the All-wise by our unwisdom and to be ungrateful to His love? Conscience, our better instincts, nature, the voice of our God-given faith, and God the Holy Ghost in all, bid you, in your Redeemer's words, "Thou shalt not tempt the Lord thy God." God protects faith against any assaults. He has not promised to shield curiosity or indifference.

But whatever *has been*, as to faith or life, God is waiting for you now. God the Father longs that the creature of His Hands may not perish; God the Son longs for you, "the travail of His Soul," the price of His Blood: God the Holy Ghost, Who sealed you for eternal bliss, Who impressed on you anew the image of God, wills to communicate Himself to you, and hallow you as His own individual dwelling-place. Only, your

own free God-enabled will must concur with God. He wills you, whom He has endowed with reason, affections, will, to love Him freely. He longs more to give, than you to receive. If you lack light, He would not give only, He would *be* your light: if you lack strength, He, by His indwelling might, would be your strength. Only take, by His help, the first step; “^tto-day, if ye will hear His Voice!” To-day, if, in the one next thing, you break off some evil or do some good, is a “day of salvation” to you. Pray to persevere, and you will persevere to that day for which He has sealed you, “^uthe day of perfected redemption.” O let not that His seal upon you, the gift of His Spirit, mark you as a deserter. O would that we were worthy that God should give us too tongues of fire, that we could tell you something fitting, something kindling, of that infinite love and loving-kindness of our God! But God Alone can teach you, how He loves you; He Alone can say with power to thy inmost soul, “I am thy God.” “Thy Teacher is within thee;” pray Him, listen to Him, with a hushed heart, and He, in His own time, will teach thee.

O Holy Creator Spirit, on this Thy Day, come down once more into our souls in Thine own thrilling fire of life and light and heat, kindling our senses with Thy light, our hearts with Thy love; wash away our stains, bedew our driness, heal our wounds, bend our stubbornness, guide our wanderings, that, Thou being the Inmate of our hearts, the Instructor of our reason, the Strength

^t Ps. xciv. 8.^u Eph. iv. 30.

of our will, we may see by Thy light Whom as yet we see not, and know Him Who passeth knowledge, and through God may love God, now as way-farers, and, in the day of perfected Redemption, in the beatific vision of our God, to Whom, Father, Son, and Holy Ghost, be ascribed all honour, power, might, majesty, thanksgiving and praise for ever and ever. Amen.

SERMON XV.

Prov. xvi. 6.

By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.

God, in His kingdoms of nature and of grace, teaches us manifoldly through seeming contrarities. In both, He impresses His truth more effectually upon those who will receive it, by exhibiting at each time one truth only, or one aspect only of His Being. In both, He deals with us, as His teachable children, who will patiently wait for His solution of what, at first sight, seems at variance, and will not, through self-formed theories, explain away or mis-explain His declarations as to Himself, or the distinct, though unuttered, language of His creation. In both, man worse than wastes the teaching, which his gracious Creator intended for him, misreading, through impatience or unsubmission, His book of nature or of grace. In nature, God impresses the lesson of His unutterable goodness and wisdom and the prodigality of His love, through the intense beauty and manifold uses and complex interworkings of things created. The anomalies in His creation

are in harmony with our fallen condition. The terrific or desolating visitations in nature, disease or suffering, preach to man the justice and severity of his unreconciled God. Dualism, Pantheism, fate, chance, or that host of subordinate, capricious, deities of Heathenism, were the solutions of men who “^awould not retain God in their knowledge,” as He had revealed Himself to the forefather of their race. In the Christian Church, heresies, when they have not been the fruit of naked unsubmission, and *that*, for the most part, to the exceeding goodness and condescension of our God, have well nigh always risen out of hasty surmises, framed on insulated expressions in His word. The Gnostics, in their varied blasphemies, Nestorius and Eutyches, in their direct denials of the Incarnation, stood in open uncoun-tenanced rebellion to God’s unutterable condescension to His creature, man. Arius, Novatian, Donatus, while, in different ways, alike in their contumacy against God’s goodness, founded their heresies on the abuse of single texts of Holy Scripture. Meanwhile, to those who received the truth, God’s word came with the greater might of persuasiveness or of awe, just on the self-same ground, upon which the others rejected or perverted it, its unexplained forceful simplicity. The same has been the groundwork of most modern denials of truth. Men have denied baptismal grace, not on account of any thing which Holy Scripture says when speaking of Baptism, but on the ground of declarations which it makes as to the power which God gives to faith.

^a Rom. i. 28.

Faith and deeds of faith, alike the fruits of the operation of God the Holy Ghost, have been opposed to one another, as though they were not alike the gifts of God in us, or as though, in both, our Creator did not vouchsafe to wait the consent of His creatures' will. All lies in perfect harmony in the word, as in the mind, of God. But as we know God, Who is One simple Infinite Essence, through what we call His attributes, which are but different aspects of His simple indivisible unity, so He declares His truth most powerfully to us, while He does not (as we, in methodising that truth, are forced to do) limit each truth by other truths which He has elsewhere made known to us, but sets before us, in and by itself, one of the component colours of the bright effulgence of His light. So when God saith, that "^bthe prayer of faith shall save the sick;" that "^cthe word is able to save our souls;" that "^dBaptism doth also now save us;" that "^ehe that converteth a sinner, shall save a soul from death;" when it bids us "^fsave men with fear;" when it tells us, "^gthou shalt save thyself and those that hear thee;" "^hthat the faithful wife may save her husband;" "ⁱthat the wicked who turneth away from his wickedness and doeth that which is lawful and right, shall save his soul alive;" He doth not, of course, derogate from the prerogative of Christ, that He is the only Saviour of sinners, nor doth He associate others in the merits of His Office,

^b S. Jas. v. 15.^c Ib. i. 21.^d 1 S. Pet. iii. 21.^e S. Jas. v. 20.^f Jude 23.^g 1 Tim. iv. 16.^h 1 Cor. vii. 16.ⁱ Ezek. xviii. 27.

but only declares how He employs the agency of man, of prayer, of the word, of Sacraments, in carrying out that Divine Office. Yet therewith He also declares more impressively, what force and power He Himself, Who alone worketh all things in all, gives to these instruments of His Will, whether He accompany with His grace the use of things inanimate, or whether (which is a yet more marvellous working) He first conform to His own Divine Will the rebellious will of man, and then further extend, through man's engraced, sanctified, Deiform will, the merciful purposes of His own All-Gracious Will. It is not the less He, Who bestoweth on us the daily gifts where-with He supplies us through the daily operations of nature, because He worketh so uniformly these continuous miracles of His power, that men have stopped short in nature, and made it their god. It is not the less He, Who worketh all those varying miracles of the continual effluences of His Grace, because He, Who, when He willeth, worketh without means, employeth ordinarily His creatures as the instruments of His purposes of love. It is not the less He, Who calleth, disposeth for grace, justifieth, sanctifieth, each human soul, because He worketh nothing abidingly in the soul without its own consent. “^k At times God doeth in thee, what is not done by thee, but nothing good is done by thee, which is not done in thee;” and, “^l He so worketh in us, that we too work: he who calleth on God as his Helper, implieth that he himself also worketh,” are the two

^k S. Aug. Sermon. 56. § 7.

^l Sermon. 13. § 3.

counterparts of God's inworking grace, and man's reception of that inworked grace.

But He Who made all intelligent beings, in order to communicate Himself to that which is out of Himself; He, Who made beings (as the creature must be) apart from Himself, in order to unite them to Himself; He, Who, by some unknown mystery of condescending love, willeth that His creature's bliss should consist in its free choice of Himself; willeth, in the whole course of our redemption, to unite the working of man, as closely as is possible, with His own Divine inworking. For the accomplishment of the Atonement, and as a new beginning of our race, God was manifest in the flesh. The Atonement being finished, the "m reconciliation having been made for iniquity," God, after the solemn inauguration of His kingdom of grace on the day of Pentecost, withdrew out of sight. Thenceforth all which has been done visibly for man's salvation, He has done, outwardly through man, by the unseen and inward operation of His Spirit. He hears directly the cry of each human soul to Himself; He solicits each human soul separately to receive His grace; He visits each soul of man manifoldly, and speaks to his heart, "Return to Me: why wilt thou die?" He is with each soul of man in his inward life, leading him, if he will but follow, by a path of his own. But He, the Great Father of the human family, willeth so to join together the whole body of His redeemed, that whatever is not purely individual in the relation of the soul

^m Dan. ix. 24.

to God, every thing beyond the immediate drawing of the soul to God and the motions of the soul towards God, comes mediated to the soul through man. The use, abuse, neglect of the means of grace are between the soul and God. The means of grace, in their very widest sense, the knowledge of God, the true faith in God, the inspired word of God, come to us through man. God has not, as unbelievers have asked, written His revelation in the sun. In order to bind man to man, He reveals Himself to man through man.

And so in the salvation of each single soul, He unites His acts with ours; His enabling grace with our weakness; His inworking with our working; His giving with our receiving; His Divine quickening Spirit with our human spirit, which lives, when it does live, by Him. And this union of His enabling grace with our enablements, He sets forth both on the Divine and the human side. He expresses the closeness of that wondrous union, by speaking of the whole, at the one time, as His own doing Who empowers, at another, as our's, whom He empowers. He speaks of it, as His, in order to teach us our blissful dependence on Him; He speaks of it, by a Divine humility, as our's, in order to teach us, how penetrating and ensouling is Divine grace, how it wholly fills with itself the powers of the soul which receives it. He teaches us that dependence on Himself, which is the bliss of the highest creatures of God, when He taught His Apostle to say, "ⁿ I laboured

ⁿ 1 Cor. xv. 10.

more abundantly than they all; yet not I, but the grace of God, which was with me." He associates us with Himself, when He taught the same Apostle to say, "° We, as co-workers with Him." He speaks, as if all were our's, when He says, "p If thou wilt enter into life, keep the commandments;" "q This do, and thou shalt live;" "r Ye are My friends, if ye do whatsoever I command you;" "s If ye know these things, happy are ye, if ye do them." These words of our Lord may be filled up; they may not be explained away. His Apostles repeat His words, "t If ye do these things, ye shall never fall; for so (by so doing) an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "u If ye fulfil the royal law according to the scripture—ye do well." St. Paul does not lower the Christian's fulfilment of the law, but adds, through Whom it is done. "v If ye through the Spirit do mortify the deeds of the body, ye shall live." The Divine inworking is the ground of our working. It is because God "w in-worketh," that man "worketh-out^x" his salvation, and that, with awe, "with fear and trembling," lest he miss that for which God so largely endows him. The power is of God; the last act is man's, as enabled by God.

There has then been a subtle Pelagianism in that fear of speaking of the value which God gives

° 2 Cor. vi. 1.

p S. Matt. xix. 17.

q S. Luke x. 28.

r S. John xv. 14.

s Ib. xiii. 17.

t 2 S. Pet. i. 10, 11.

u S. Jas. ii. 8.

v Rom. viii. 13.

w ἐνεργεί.

x κατεργάζεται. Phil. ii. 12.

to the works of man, wrought by His own grace in man. The dread to own them implies a lurking suspicion, that they are, after all, man's own works. For the fear is, not lest a man should exalt himself, that he is a chosen vessel of the grace of God, but lest it were impossible to own that God looks graciously on the works which He gives power to do, that no work done by His grace, in other words, no use of His grace is too poor to escape His Eye of love; that every the poorest deed of self-denial, or love, or faithfulness in our condition of life, done by the grace of God to His Glory, is laid up by Him, and increases the store of our everlasting reward,—the fear is, lest we should not be able to believe this large bounty of our God, and yet to remember that all is of His Bounty.

God contrariwise knits together in the utmost closeness our own deeds, done by His Grace, with His own deeds for us. In declaring the efficacy in regard to past sin, which He, our God and Judge, has annexed to our deeds of mercy to our brethren, He uses as to our acts those same words, under which He reveals the Redemption wrought for us. Solomon, by His direction, uses the word “^y atone;” Daniel the word “^z redeem;” St. Peter and St. James, the word “^a cover a multitude of sins,” the word appropriated to the free remission of sins without works; “^b Blessed is he, whose iniquities are forgiven, and whose sin is covered.” “By mercy and truth,” says So-

^y Pr. xvi. 6.
S. James v. 20.

^z Dan. iv. 27.

^a 1 S. Peter iv. 8.

^b Ps. xxxii. 1.

lomon^c, “iniquity is purged,” literally, “is atoned for,” or pardoned, an atonement being made. Sin can only be purged away through that, which God has appointed to remove it. Nothing of man can in itself remove man’s sin. It is then, so far, all one, what word is used. The truth, which is expressed, remains the same, that God has appointed, that some deeds of man should be employed in the removal of the guilt of man’s sin and in his reconcilment with Himself. But now, over and above, the word used is that whereby, in the Old Testament, “atonement” is expressed. It stands, wherever, in the Old Testament, the word “atonement” occurs in our English Bible. It is used for the typical atonements of the law, figures of the One Atonement for sin; it is used of God’s acceptance of those sacrifices, and of His pardoning the sin; Daniel uses it of *the* Atonement itself, in his great prophecy of Christ, “^dto make reconciliation for iniquity.” From it, is formed the Hebrew name for “^ethe mercy-seat,” where the blood, which shadowed the atoning Blood-shedding, was sprinkled. The Greek translation of the word^f joins on “the mercy-seat” of the Old with the Atoning Blood of the New Testament; it unites the acts, whereby that Atonement was typified or applied, with the Atonement itself^g. Further, the words, “mercy and truth,” are those two great attributes of God, whereby He doth whatsoever His own faithfulness requires, and, as it were, beyond His own word, in overflowing love. Yet it is not

^c Pr. xvi. 6.

^d Dan. ix. 24.

^e כפרת

^f ἱλαστήριον.

^g ἐξιλάσκειν, ἱλάσκειν.

"mercy and truth" in God, of which Solomon here speaks. For when Holy Scripture speaks of "reconciliation being made *by*," it always means that which is accepted on behalf of or from him who is pardoned in view of that pardon, not any quality in Him Who accepts it. And so the two parts of the verse correspond. For Solomon, in the parallel clause, speaks of a quality, not of God, but of man; "^hand by the fear of the Lord men depart from evil." The whole then means, that, "through mercy and truth," likenesses of God's own attributes, imparted by God to man, "iniquity is atoned for," the virtue of the Atonement being imparted to those acts, when done through the grace of God; and this, presupposing every thing else which God has elsewhere said of the justification of us sinners, not as interfering with it.

So again, in those two remarkable Psalms, the 111th and 112th, which are joined as a pair by the exact correspondence of a highly artificial outward form. The second begins, where the first closes, with the manifold blessedness of the fear of God. But whereas, in the first, the Psalmist sets forth the greatness and goodness of God, and the eternal abiding of His counsels, in the second, he exhibits the righteous man chiefly in that wherein he may be most like God, having mercy upon misery. And this he does, studiously using of man in the second Psalm, words which, in the first, he had used of God. He had said, "God is gracious and full of compassion;" of man he says, in the corresponding verse,

^h Pr. xvi. 6.

"he is gracious and full of compassion and righteous." Of God he says, "His righteousness endureth for ever;" of man he repeats the words in the self-same place in the next Psalm, "His righteousness endureth for ever." God is the Fountain of righteousness, as He is of all good; man is the vessel of the righteousness of God. God, through His righteousness, doth the good which He has promised; man receiveth righteousness from God, and then, being "merciful as his Father is merciful," receives increase of righteousness. But in order to bring man as near as possible to Himself, the graces which man receives of God, are described in the self-same words which had been used of the loving attributes of God, and then, although righteousness is the gift of God, he speaks of the result of man's own deeds. "He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever."

To the same end God inspired Daniel to set forth to Nebuchadnezzar, as the condition of the lengthening of his tranquillity, righteousness and mercy to the poor, under a word^k which to the

ⁱ S. Luke vi. 36.

^k In seven Chaldee translations of portions of the Old Testament, the Chaldee word of Daniel, פִּדְיָא, occurs 226 times in the sense of "redeemed," for the Heb. נָאָל or פָּדָה, and 361 times in that of "saved" for הוֹשִׁיעַ. It occurs also in four of the chief translations for פָּקֶד, "the ransom" of man's life, towards God or man. In one place only, Is. li. 10, does any other Chaldee word than פִּדְיָא stand for the Heb. נָאָל, and that, because the word נְאֻלִּים closes v. 10, and the first word in v. 11 is פָּדִי. The Chaldee, having only one word פִּדְיָא to express both, here alone, where the two words occur next to

Christian speaks of *the* Atonement. Words of God embody truth beyond the immediate occasion, upon which they were spoken. They are as eternal as Himself. They pass not away. They furnish moral principles and maxims unchangeable as Himself. His words by Daniel, "Redeem thy sins by righteousness, and thine iniquities by shewing mercy on the poor," contain the rule for all times, that God

one another, though in different verses, used גאלים for כשיבויא. While it is thus used some 800 times in these meanings, "ransomed," "saved," it stands only in a few miscellaneous cases, of physical breaking, splitting, severing. In Ex. xxxii. 23, 24. 1 Kings xix. 11. Ex. xxxii. 3, the Hebrew word is simply retained in the Chaldee paraphrase. In Num. i. 51, iv. 5, where it stands for the Heb. נקע, it is not "break" at all, but "set down:" in Ex. xxviii. 28, xxix. 21, it is construed with נקע, "detached from." In Nah. i. 5. it stands for נמלט, "melted;" "in Is. xxiv. 19. for נחמסמה, "shook to and fro;" in Jer. iv. 24. for נחלקלו "were moved lightly;" in Lev. i. 17, for נשע "split." In Pr. xvii. 9, alone, it is used in a moral sense of "severing friends" for נפרד. These are all the instances, which Buxtorf gives from the Targums, where נקע is used in any other sense than "redeem." Levy (Chald. Wörterb.) adds only Pr. xiii. 19, נפרק, "far removed from," and De. xxxiii. 20, Jer. Targ. "split the head." The summary, on the other hand, of the instances, in which נקע is used for גאל or פדה or הושיע, has been gained from the comparison of every passage, in which Fürst's Concordance gives those words, as occurring in Holy Scripture, with the Targums.

Of the Versions the Peshito retains the word, which in Syriac too signifies "redeemed." S. Ephrem paraphrases the words, "Daniel counselled him to atone for his sins of avarice by almsgivings, and the iniquities, which he had wrought on the captives which he had taken, should be remitted by compassions on the poor." Opp. ii. 209. D.

Theod. and the LXX have λυτρωσαι; S. Jerome, "redimo;" Saad. and Ibn Yech. have פדה; Ibn Ezra, גאל.

especially accepts works of mercy to the poor; that, debtors as we are of those ten thousand talents which we cannot pay, God receives at our hands the bestowal of the hundred pence; that He forgives us the rather, when we give to His representatives, the poor.

The word in Daniel strictly means "redeem." It is the one Chaldee equivalent for the two Hebrew words which express "redemption," whether by payment of a price or by right of kindred. To "redeem *by*" is the common idiom for the price given in redemption¹. Daniel used the word and the construction, whereby to "redeem *by*" is idiomatically expressed in Chaldee; he did not use the word, by which to "break off" is idiomatically expressed^m. And in truth our Version, although less emphatically, must come to the same meaning, since "mercy to the poor" can in no way end sin, except as, being done by the grace of God, it obtains a further grace of God, through which the sin may be broken off.

Our Lord Himself declares the same in plain words, "Give alms of such things as ye have, and behold all things are clean unto you." Plainly our Lord does not unsay, what He had said of faith and repentance; but He teaches the value of charity the more emphatically, in that He speaks of it alone. The Pharisees made much of those outward washings, the symbols of inward purity, while their "inward part," our Lord tells them,

¹ As in כפר ב, פרה ב.

^m פסק "ceased," Aph. "made to cease," 1 Sam. ii. 32. xx. 13. Isa. liii. 3. ⁿ S. Luke xi. 41. ^o Ib. 39.

was "full of ravening and wickedness." Charity is the antagonist of wrongful gains; the love of man out of love for God is the special corrective of oppression. Our Lord singles out the act of mercy, which was inconsistent with their previous oppression, an act, which unless converted, they would not do,—and tells them, that on liberal, loving, bounty to the poor, all things should be clean unto them; for He, their Judge, would cleanse them. Zacchæus was, we must believe, solidly converted, when our Lord accepted his professed purpose to give, not, as the law required, two fifteenths, but a half; to restore what he had wronged, not with the added one fifth^p of the law, but fourfold^q. Yet it was this fruit of his conversion which our Lord openly accepted, upon which He owned him as one of the lost, whom He, the Son of Man, came to save, and to whom salvation was already come.

For He Himself had placed it among His Beatitudes^r. Doubtless, the beatitudes are wonderfully blended together, each leading on to the other, each perfecting that which went before, each essential to the perfection of the rest, and no one of them attaining to its own reward, if the rest are altogether neglected. Yet, while the end of all is heaven and heavenly rewards, and each separate grace in us is the fruit of Divine grace, yet each is, in the appointment of the All-bountiful Giver of all good, the direct way to attain its own promised good. The blessing is bound up with the grace. When the soul has willed to re-

^p Lev. vi. 5. ^q S. Luke xix. 8. ^r S. Matt. v. 7.

ceive the grace from God, God Himself has pledged His Sovereign truth that she shall receive the blessing. Here too mercy, the counterpart and the effluence of the love of God to misery, is exhibited to us by the All-merciful, as invested with the claim for mercy with Himself, without Whose mercy we are undone. Our Good Lord, Who willeth not that any should perish, has directly united the promise of His pardoning mercy with this, the easiest of His Beatitudes.

What, when our Lord commits to the poor the gates of heaven, that they, in His stead, should open them, in whom He receives those perishable goods which we bestow upon them? He changes, for their sake, the riches of unrighteousness and damnation into riches of righteousness and salvation. “^s Make to yourselves friends of,” by means of “the mammon of unrighteousness,” that wealth, which men give and spend alike unrighteously, “that they,” those so made, “may receive you into the everlasting habitations.” Not arbitrarily, not by favour, but by *His* promise and permission, Who, by His own Blood, opened the kingdom of heaven to all believers, but Who will own none as believers, save the merciful. Yet He gives, as it were, to the poor His own prerogative of Judge. He so loves the poor, who endure patiently His own earthly lot of privation; He so loves the love, which considers^t Himself in them, that He refuses no grace to their intercession, which shall be needful to our salvation. He, in them, receives our gifts; He, for them, will receive ourselves. They

^s S. Luke xvi. 9.^t Ps. xli. 1.

represent Him here in His humility; they, if in them we discern Him here, will receive us, welcome us, open to us the everlasting gates into His glory.

For so our Judge saith. He, as you know, in that awful description of the Day of Judgement^u, selects mercy, as that one grace, which, if we have had it here, He will accept us there; if we had it not, He will reject us for ever. "Many places of the Word of God," says St. Augustine^v, "shew that almsgiving availeth much to extinguish and efface sin. So then to those whom He will condemn, yea much more to those whom He will crown, He will impute almsgiving alone, as though He would say, 'Were I to sift and weigh you and examine carefully your deeds, I could scarcely but find ground to condemn you; but enter into the kingdom, for I was an hungry and ye gave Me to eat.' Ye enter into the kingdom then, not because ye have not sinned, but because ye have redeemed your sins by almsgiving."

When then St. James, with a Divine boldness, represents "^wmercy as triumphing over justice," he is but exulting in that same mercy of our God, and declaring those same principles of the Divine judgement, which our Redeemer, in plain words, revealed. Only our Lord, as our Judge, tells us, in few persuasive words, the blessed privilege which He assigns to mercy; St. James, as one of the redeemed, exults in the power which God has given to mercy over Himself. St. James

^u S. Matt. xxv. 31-46.
Matt. 6. § 10.

^v Serm. 60. de verb. Ev.
^w S. Jas. ii. 13.

had first to declare that counterpart of our Lord's woe to the unmerciful. Since mercy to man is that which appeals to the mercy of God, the unmerciful has no such appeal. It must be. "He shall have judgement without mercy, who hath shewed no mercy;" "but mercy," he adds, "triumpheth over judgement." Mercy in man appeals to the Divine Mercy, which it copies, represents, administers, conveys, to His sufferers, on earth. It has been the channel of His bounties; His viceroy to His afflicted; His almoner to His suppliants; the reflection of His mercy; the witness of His goodness; the eliciter of thanksgiving to Himself. In the Day of Judgement, He says, He will not disown it. God's strict justice has much, very much, against us. "^xIn Thy sight, O Lord, shall no man living be justified." But mercy, he says, shall win the Mercy of God. His just judgement would needs condemn us. But mercy shall be heard, shall prevail, shall triumph, shall glory, over justice.

And no other day surely does the Psalmist mean, when he says, that "^yGod will deliver in the day of trouble him who hath a wise attentive regard to the poor and needy." He cannot mean, that God will deliver such an one in every other day of trouble, and that, in that which, above all, is "^zthe day of trouble and distress," He will abandon him.

When St. Paul bade St. Timothy, and in him all who have care of souls, to "^acharge those who are

^x Ps. cxliii. 2.

^y Ps. xli. 1.

^z Zeph. i. 15. Jo. ii.

31, Mal. iv. 5, &c.

^a 1 Tim. vi. 17, 18.

rich in this world, not to be high-minded nor to trust in the uncertainty of wealth, but in the living God, to do good, to be rich in good works, glad to distribute, ready to communicate, laying up in store for themselves a good foundation for the time to come, that they may lay hold of eternal life," he does not contradict what he says, "b Other foundation can no man lay than that is laid, Which is Jesus Christ." But assuming that this must ever be in the hearts of all Christians, that Christ is the sole Foundation, on Whom and in Whom, if we be His, we alone rest, St. Paul teaches, that if we would build solidly on that foundation, not "wood, hay, stubble," which, to our endless loss, shall be burned, the foundation of our building must be love for God, evidenced in love for man. In no other way, he teaches, have the rich a good foundation for life eternal, than in rich, glad, much-imparting almsgiving. Where that almsgiving is, there is also that foundation.

All these declarations of our Lord, and these sayings of God the Holy Ghost, fill up, and do not contradict their other sayings. They do not say, *how* almsgiving has this influence and weight in determining our everlasting doom. They presuppose all that other truth, embodied elsewhere in Holy Scripture. All whom God admits to His blissful Presence, He will admit only for the merits of our Redeemer. But this presupposed, He says, (you have seen), that almsgiving stands in a direct relation to everlasting bliss. "Through

^b 1 Cor. iii. 11.

mercy," God says, "iniquity is atoned for," "is redeemed;" "all things," yea, our sins too, are "cleansed to us;" "salvation is come to" us; we "have a strong foundation for life eternal;" "through mercy" we "shall obtain mercy;" "mercy will triumph over" the "judgement" which we have deserved; "God, our Judge," will deliver us "in that" great "Day of trouble:" mercy "will receive us into everlasting habitations;" for He, our Saviour and our Judge, will bid us "enter into" His own "joy."

Not that God will admit into heaven the impenitent, the impure, the unbelieving, whom He has said, that He will not admit; but, since He has said, that "the merciful shall obtain mercy," then to the merciful He will give in this life all which is needed to obtain mercy in that Day. He will give them faith; He will give them repentance unto life; He will reveal Himself unto them by His grace, that they shall not fail to love Him; He will give that "broken and contrite heart" which He hath promised that "He will not despise."

But since such is the prevailing power of almsgiving with God, what is that almsgiving which has such omnipotence with God, which outweighs the justice of the All-Just, and changes the sentence of the Unchangeable? And (which is the awful side of this) what is that mercy, which if we have not, we "shall have judgement without mercy?" This question, whereon hangs our eternity, is of the more moment now, because, while

^c Ps. li. 17.

^d S. Jas. ii. 13.

in other days almsgiving has been neglected, to our's it has been reserved, in direct contradiction of God's word, to think that charity is needless, nay that it is pernicious. Selfishness is to be our charity. We are to expend on ourselves, forsooth, in order to find employment for the poor. Then, the model of Christian charity would be that rich man of the Gospel, whom our Lord selects for condemnation, he who was clothed in purple and fine linen, and fared sumptuously every day. Doubtless he encouraged the manufactures of Tyre and Sidon, and the weavers of Palestine, while he bound not up the sores of Lazarus; foreign commerce and domestic labour were promoted by the luxuries of his table and the rich ointment for his guests, while he fed not Lazarus with the crumbs which fell from it, nor poured oil into his wounds. Lazarus, according to this philosophy, might have laboured, or might have been supported by those who laboured for the rich man's luxuries. If he were uncared for, it was that there were not Dives' enough to give employment to the poor. Miserable, flimsy, transparent hypocrisy! Were the employment of the poor our end, would they be less employed in manufacturing comforts for themselves, than in weaving luxuries for us? Are the poor less employed in building hospitals for their sick or convalescent, almshouses for their aged, homes for their orphans, schools for their children, Churches, wherein they might worship God, than in labouring on what is to trick out the houses, or deck the tables or the persons of the rich? Heartless anti-Christian hypocrisy! A reckless, fraudulent,

competition, whose aim is to cheapen every luxury and vanity, in order that those at ease may spend on fresh accumulated luxuries and vanities what they withhold from the poor, lowers the price of the things which we crave for, by paring down the wages of the poor. The clothing of those at ease is often moistened by the tears of the poor, as they are worn down by the toil which supplies not bread for their children; it is dyed with the blood of that fearfully increasing class, redeemed together with us by the wasted Blood of Christ, who eke out by sin and self-profanation the scanty wages, which alone our love of luxuries and self-indulgence will spare to them; and then Christians are to hold themselves acquitted of their debt to their Redeemer in the persons of His poor; they are to be held to have given Him meat and drink, to have clothed Him, to have visited Him, in these whom He has chosen as His representatives, of whom they never thought, except as provided for enough by their luxuries, into whose dwellings they sicken and loathe to enter!

They speak thus idly of misery who never saw it. Men, who had the hearts of men, could not penetrate into the courts and alleys of our large towns, or chambers poisoned by death or disease, where the voice of mercy was never heard, where, as in hell, no drop of mercy ever fell into their cup of wretchedness, and, in the face of that ghastly truth, dare to say that human misery is the fruit of human, nay rather, Divine charity. We have had well-nigh no calamity, but an all-devouring luxury; the visitations of God have ra-

ther diminished distress. Whence then, on this theory, all this festering, thronged, accumulated misery?

No, unseared as you still are, you cannot think, my sons, that God, Who, in His Providence, constituted this variety of ranks and conditions, ordered all, by a narrow favoritism, for the self-pleasing of a few. You cannot think that He, Who makes His unintelligent creation itself a picture of the mutual dependence and mutual supply of wants, uniting in one whole, by a wonderful harmony, things seemingly the most discordant and the most unconnected; knitting together in one the offices of all; maintaining in life every thing which lives through the involuntary ministration of other created things, and, by its life or death, ministering to the life of others; you cannot think that He would have less of harmony in His intelligent creation, or has constituted you lords of all which, in His Providence, He has allowed to pass into your hands, with no end save of self-enjoyment. He Who made all things one over against another, made rich and poor for each others' benefit; nay, by how much more "it is more blessed to give than to receive," the duty of Almsgiving is more blessed to us than to them. All which we have is God's; He calls it our's, that we may have the dear happiness of giving it to Him. The poor are more necessary to us, than we to them. We are necessary to them for their bodies; they are necessary to us for our souls. God has constituted the rich as the representatives, the substitutes, the coöperators with

His Providence, the agents and depositories and channels of His bounties to the poor; the witnesses to them of His unseen benevolence; the multipliers of their thanksgiving; their protectors against the worst temptations to crime for the relief of their indigence. The poor He has constituted the visible representatives to the rich of His Only Begotten Son, Who, “^fbeing rich,” for us men and for our salvation, “became poor;” Who, in *their* earthly lot, exalted our human nature to the union with His Divine, gave to it its true surpassing dignity, and now vouchsafes to unite to Himself all human miseries, except sin, dignifying each by its relation to Himself, and, in the poor, accepting as done to Himself what is done to them. Their hands are to us the Hands of Christ; the poor stretcheth out his hand; what we give, Christ receives; in giving to them, we give to ourselves; we give them temporal things, we receive, through them, eternal; we receive rather than give. For we give what we must soon part with; we receive, according to our condition in God’s sight, His favour, in relation to our needs. If we are still out of God’s grace and in danger of Hell-fire, we receive grace to repent; if we be in God’s grace, we receive “^ggrace upon grace,” increased union with God here, increased light, deepened love, enlarged capacity of bliss, increased stores of everlasting glory. “I remember not,” says St. Jerome, “that I ever read of one who died an evil death, who had willingly practised deeds of charity; for he hath

^f 2 Cor. viii. 9.^g S. John i. 16.

many intercessors, and it is impossible that the prayers of many should not be heard." Yea! He, our all-Availing Intercessor Himself receives our gifts, Himself intercedes for us, Himself prepares us for the everlasting habitations, in that unspeakable glory which, as now^h, He ascended to prepare for us with Himself.

But then again (and the answer concerns our everlasting doom) where is the almsgiving which our God, our Redeemer, condescends to solicit of our hands, which He has so blended with His own redeeming love, to which He has promised an entrance into His own joy? Those who have distinguished most carefully, have laid down, that what, in a large construction, we *need*, is alone our's; "our superfluities are the necessities of the poor." God, Who knows the hearts of the rich, leaves us what we need for our health, our well-being, nay, our station in society and the good condition of those, His and our children, whom He has given us. He Who has ordered this manifold variety of ranks to serve to His glory and to elicit a rich harmony of combined graces and thanksgiving to Himself, the all-bounteous Giver of all, does not call on us to resign what He has lent us, if we wish to retain it. The substance He allows us to transmit, as we received it. But of that yearly increase, which His continual Providence maintains to us, He always reserved a portion, whereby we should honour Him as our Liege-Lord, and own ourselves but His tenants at His will. His former people, who knew not

^h Ascension-tide.

ⁱ 2 Cor. viii. 14.

yet the love of Christ, gave Him for His priests or His poor, two-tenths yearly, and a third tenth every third year. To us He leaves the poor as His representatives, and bids us give them our superfluities. But did He then mean, in relaxing the law, to loosen the bonds and duty of charity, of which He gave the example, bared of all things outward, and giving His Heart's Blood for us on Calvary? Is His new Commandment, which He sealed with His Blood, "^k Love one another, *as* I have loved you," weaker than the old? His Commandment abides. He has not left almsgiving free to our choice, that we should plume ourselves upon our trifling charities, as though they were the free gifts of our liberality. The freedom of the Gospel is freedom from sin, not from duty; it is a free service, that we may serve freely. He lays down no measure for us, that, giving, as did the early Christians, "^l to their power, yea and beyond their power," we might imitate in some measure the measureless love of our God for us. The measure of our liberality He has left to us, our superfluities and others' needs. "Not," he says^m, "that others should be eased, and ye burdened, but by an equality, that your superfluity should be a supply for their wants." But the law of mercy itself is as absolute a law as any of the commandments given on Mount Sinai. It is the soul of all the commandments of the second table. But the more God has revealed of His love, the more awful are the penalties of unlove. He fenced that former law by temporal

^k S. John xv. 12.^l 2 Cor. viii. 3.^m Ib. 13, 14.

death. "He that despised Moses' law died without mercy," says S. Paulⁿ. He has fenced the law of love with the penalty of the everlasting loss of the sight of God Who is love; "° Depart from Me, ye cursed, into everlasting fire."

I know not which gives the more terrifying view of the multiplicity of the luxuries of this day, the exceeding promises annexed by God's word and pronounced by our Judge on love for His poor, or the terrible woe pronounced by that same Judge on its neglect.

The punishment on its neglect witnesses how essential it is to our salvation; the largeness of God's promises on its fulfilment implies a largeness of bountifulness in those who are to win those promises and that love, beyond what we see any where, except perhaps among the poor themselves. Among the rich and those who dwell at ease, where is it? The squalid misery of hundreds of thousands in our metropolis, the motherless children who take refuge from want in sin which is destructive of soul and body, the sick, unvisited and perishing slowly in their want, echo, through many a mile of forsaken human misery, "where?" Meanwhile, confessedly, whatever may, in this last half-century, have been amended, luxuries have, in every rank which can have them, largely increased, so that we seem to have two classes only, the children of luxury and the children of penury.

It has manifoldly increased among ourselves too. And yet, whereas others hold from God under

ⁿ Heb. x. 28.

^o S. Matt. xxv. 41.

the general tenure of the duty of the creatures to their Creator, the common Father of all, yea the special "^p Father of the fatherless and Judge of the widow," we hold what of Academic income we have, by a more peculiar tenure, what, being given to the glory of God, is "the patrimony of God." We should use, some of us have used, strong words about any alienation of what had been given to God^q. The received word for that alienation, is "sacrilege." God calls it "^r robbery" of Himself. Let us beware, that we are not the first sacrilegers. For sacrilege it is, to expend on luxuries of the table the patrimony of Christ. Sacrilege it has been (which in Popes of old we ourselves have, under the name of "nepotism," been foremost to condemn) when Clergy have provided for their families, beyond their condition, out of what was given for the glory of God. Sacrilege it is, to vie with the rich of this world in outward shew, in the dress of those who belong to us, in any pomp of the world, by means of what we have only as Ministers of our God.

And you, my sons, have, some of you, of that same patrimony, most of you have superfluities, beyond what you will have in after-life. You have, still, that far better gift of God, warm, glowing, generous hearts. See that a thoughtless youth be not the parent of a selfish age. You do not see the suffering poor. Our modern refinement will not bear the sight of Lazarus, nor allow him to lie at the gate of the rich, to elicit

^p Ps. lxxviii. 5.
sermon was preached.

^q This used to be said, when this

^r Mal. iii. 8.

the mercy of the merciful, or to receive the charity of our dogs. We remove out of sight the misery, which would be offensive to our delicacy, and which we will not make sacrifices to relieve. We proscribe mendicity: we cannot proscribe misery. The law can make it a crime to ask alms in the Name of Jesus. It cannot do away with the Presence of Jesus. Now too Jesus has to be sought, in order to be found. The deepest misery is the most retiring. To suffer, like our Lord, overlooked, despised, neglected of men, but precious in His sight, is most like to the earthly lot of the Redeemer of us all.

Whited sepulchres are the streets of our cities. They are beautiful outwardly, but within, but a few yards from all that pomp, luxury, and self-indulgence, which sweep unheeding by, Christ, as He Himself says, lies, an hungered, athirst, naked, sick, unvisited: and in what unmitigated festering misery are the members of Christ! You would not knowingly deck your walls with pictures, while man, the image of God and the representative of Christ, you clothe not; you would not knowingly multiply delicacies upon yourselves, while men, like yourselves, members of Christ, and Christ in them, is an hungered. God looks graciously on each age; He allows you your enjoyments, and, in moderation, your amusements. He will account these things as the natural demands of your condition in life. But He does not allow you superfluities, to supply your passions, to enervate yourselves, to nourish the life of the senses, to dull the fineness of intellect, to

strengthen self-indulgence, to weaken self-control, to injure your moral energy, to unfit you for every office of devoted self-denying duty, every thing by which you can benefit humanity or serve your God. Not things lawful, but things unlawful, either in themselves or in their excess, dry up charity, because they dry up the heart. You cannot here know the poor, but you can know of those who know every poor man. The cry of the poor reacheth the ear of God. Let them not cry against you, “^s Our’s is it, which ye waste; what ye expend idly is mercilessly rent from us.” Wo to that man, whom the poor shall implead at the Judgement-seat of Christ. Wo to him, for whom they shall not plead. Mercy is the only companion of the departed. Blessed, eternally blessed we, if, when our souls were justly forfeited to the strict justice of God, Mercy accompany us to the eternal throne, Mercy plead our cause with the All-merciful, Mercy persuade our Judge to have mercy on us, and He, arrayed in the robe wherewith we have here clothed His poor, say to us those words of mercy, “^t Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

^s St. Chrys.

^t S. Matt. xxv. 40.

SERMON XVI^a.

S. John xviii. 19.

Ye are not of the world, but I have chosen you out of the world.

You are doubtless, some of you, asking the question, which we, in our youth, asked before you,—what relation does the world, in which our lot is cast, which is around us, with members of which we have necessarily intercourse, with whom in secular matters we have to act continually, whose maxims and ways are a sort of study of their own, so that people speak of “knowing” or “not knowing the world,” which has a sort of separate existence, so that people spoke of “going” or “coming out into the world,” of “seeing the world,” and which, as a title of dignity, calls itself “the world,”—what relation has this world, with which we must have to do, to that which Holy Scripture describes? Or again what is the world, which we have renounced? Is what we have renounced an abstraction, or a living reality? The kingdoms of the world have been converted

^a Preached on the first Sunday of Michaelmas term.

far and wide, and have become the kingdoms of Christ. We have all of us, one by one, been made "members of Christ;" we have been translated out of our state by nature into a supernatural life of grace. And since we have been so translated, one by one, then, with the exception of individuals, whom their parents neglected to bring to Christ, all the millions upon millions of Christians have been "delivered from the power of darkness and translated into the kingdom of God's dear Son^b." But is then what the Apostles meant by "the world," dead? Has it been absorbed into the kingdom of Christ? Or has a kingdom of this world risen up within the kingdom of Christ, with all the characteristics which it had, before Christ came to die for it, unpenetrated by His truth, unchanged by His Spirit, unilluminated by His light, unrulled by His laws, unenkindled by His love, the enemy of Him, Who loved it and gave Himself for it, and Who bedews it with His Precious Blood? Is there a Christian world still, which its name marks, not as a soldier but as a deserter; which, while it boasts of the Name of Christ which it has taken, has only taken a name of unreality, denying in deeds Him Whose Name it has assumed as a mask to hide its own hideousness from itself? And if so, is it something accidental only, belonging to certain ages and conditions of the Church only, or is it something essential to our trial-state here, inseparable from man's free-will to accept or to reject Jesus?

One might almost answer the question by an-

^b Col. i. 13.

other, For whom did God the Holy Ghost write the Holy Scriptures? Did He write them for those times only, when the Apostles were still living Scriptures, preaching that same Gospel, or did He write it for our's also, for each generation unto the end? The question resolves itself into this, Did God give His Word, only for the times, when Christians were encompassed by a heathen world, or did His embodying those warnings against the world in His word, which was "not" to "pass away," imply this, that there would ever remain a world, which would be a foe to the Christian, and which the Christian would have to beware of as his foe, lest it imperil his salvation?

There can be no question, of course, as to the character of the world when our Lord came. The loving Apostle sums it up, "The whole world lieth in wickedness." This world was in energetic opposition to Christ. It hated Him, and those whom He chose out of it. It was a deadly implacable hatred, to be transmitted as the earthly heritage of His followers, when He Himself had suffered by it, and had, by suffering, overcome it. It was to joy in the departure of Christ, as being relieved of His Presence. "Verily, verily I say unto you that ye shall weep and lament^d" in that "little while when they should not see Him," "but the world shall rejoice." You know the solemn words, whose deep mysterious mournful cadence your ears have so often drunk in. "If the world hate you, ye know that it hated Me, before it hated you. If ye were of the world, the world

^c 1 S. John v. 19. ^d S. John xvi. 20. ^e Ib. xv. 18, 19.

would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "^fI have given them Thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." This world our Blessed Lord spoke of as being subject to its own prince^g, "the prince of this world," who, as its head, came against Him, "and had nothing in Him," the All-Holy, and so was "^hcast out," "ⁱjudged." St. Paul, by the Holy Ghost, speaks of that head, as "^kthe god of this world," him whom the men of this world obeyed, followed, worshipped with their hearts'-worship, as their god, "who also blinded the eyes" of his devotees, "that the light of the glorious Gospel of Christ should not shine in unto them." And under this prince was an ordered host, an Anierarchy of ill. For the evil spirits well remember the order and harmony of Heaven, against which they rebelled, and know that order and unitedness are essential to strength. Whence the Holy Ghost tells us of our wrestling, "not with flesh and blood," but "^lagainst principalities, against powers, against the world-rulers of the darkness of this world;" of "the prince of the power of the air," "^mthe spirit who now worketh in the children of disobedience." This spirit the world received, as its in-dweller and desecrator; as, contrariwise, those who are Christ's receive the Spirit of Christ. "ⁿWe have not receiv-

^f Ib. xvii. 14.^g Ib. xiv. 30.^h Ib. xii. 31.ⁱ Ib. xvi. 11.^k 2 Cor. iv. 4.^l Eph. vi. 12.^m Ib. ii. 2.ⁿ 1 Cor. ii. 12.

ed the spirit of the world, but the Spirit which is of God," God the Holy Ghost. This spirit is the antagonist of revealed truth, and especially the doctrine of the Incarnation. This spirit, "which confesseth not that Jesus is come in the Flesh^o," is "the spirit of Anti-Christ, of which (spirit) ye have heard that it is coming, and now is in the world already. Ye are of God, and have overcome them. For greater is He that is in you, than he that is in the world." Indweller is again opposed to indweller; Christ, dwelling in the heart of the faithful by His Spirit, overcoming the spirit of Anti-Christ who indwelleth in the world, as our Lord had promised; "Be of good cheer; I have overcome the world." But the reign of this evil indweller of the world was as yet but beginning among Christians. The spirit of Anti-Christ, the spirit which denied Jesus and His humiliation and His Infinite love for us, was coming, was already in the world,—to come, then, in greater fulness thereafter!

And because this spirit of the world, the ruler and possessor and god of those who love the world, the children of this world, whose portion is in it^a, is energetically opposed to Christ and His Gospel, therefore the "world" is spoken of, at times, almost as an existent being, as a power of evil, the rival of God. "I exhort you,"—says St. Paul^r, "not to be conformed to this world," not to form yourself after its model, or take upon you its likeness, ye who were formed and re-formed in the

^o 1 S. John iv. 3, 4.

^a Ps. xvii. 14.

^p S. John xvi. 33.

^r Rom. xii. 2.

image and likeness of God. "Adulteresses," cries aloud St. James^s, (for, the soul of man having been formed by God for Himself, that is an adulteress soul which loves any thing out of God) "Adulteress souls," he would say, "know ye not that the friendship of the world is enmity against God; whosoever then would be a friend of the world, is constituted an enemy of God." It is not a friendship with worldly persons (howsoever often corrupting) which can make a man an enemy of God. A man may retain friendship with worldlings, in the hope that they may be won to God. Nor is it any peril of such enmity, that the Apostle speaks of. "Friendship with the world" and "enmity to God" are two aspects of a man's condition, inseparable in thought. One who is minded to become the world's friend, is thereby, ipso facto, God's enemy. There is no question of any further acts or details of sin. It is done at once. He has made his choice; and that choice has, in itself, by itself, made him God's enemy.

"Two loves," says St. Augustine^t, "have made two cities: the love of self, reaching on to the contempt of God, has made the city of the world; the love of God, reaching on to contempt of self, has made the heavenly city." "^uThese two loves, of which one is holy, the other impure; the one, social, the other individual; the one consulting for the common benefit, for the sake of that society above; the other bringing the common property into its own power, out of arrogant love of pow-

^s S. Jas. iv. 4.

^t De Civ. Dei. xiv. 28.

^u de Gen. ad lit. xi. 20.

er; the one, subdued to God, the other His rival; the one, tranquil, the other, turbulent: the one, peacemaking, the other, seditious; the one preferring truth to the praise of the erring, the other greedy of praise any how; the one friendly, the other envious; the one willing the same to his neighbour as to himself, the other wishing to subject his neighbour to himself; the one ruling his neighbour for his neighbour's good, the other for his own;—these two loves fore-existed in the angels, the one in the good, the other in the evil; and they have formed two distinct cities in the human race, under the wonderful and ineffable Providence of God administering and ordering all created things, the one of the just, the other of the unjust. By a certain admixture of these for a time, the course of this world is ordered, until they be severed by the last judgement, and the one, united with the good Angels, shall in its King obtain eternal life; the other, united with the evil angels, shall be cast with its king into everlasting fire.”

“^v Many and mighty as are the nations throughout the world, living after their divers wonts and ways, distinguished by their manifold variety of languages, arms, attire, there are only two kinds of human society which, according to our Scriptures, we may rightly call two cities. They are of men who wish to live, the one after the flesh, the other after the Spirit, each in a peace of its own sort, and actually living each in its own sort of peace, when they attain that which they desire.”

And since these two different sorts of love form those two societies, whose God, whose hope, whose peace, whose end is so different, therefore the loving Apostle calls out so solemnly, “^wLove not the world, nor the things in the world.” Yes! neither this fleeting world, (beautiful as the wreck of Paradise still is,) nor the things in it may we love. He does not say, the beings, our fellow creatures; for “God so loved the world, that He gave His only-Begotten Son” to die for it; and as He loved it, so we must love it, not to become like it, but, if need were, to suffer for it^x, to undergo privations for it, to bear the slightest portion of that precious bequest of Christ, “the filling up of what remains of His sufferings for the Church^y.” Evil men we must love, as God loved us, when evil, that we might become good. The men of the world we must love; the world, he says, we must not love, nor the things in it, τὰ ἐν τῷ κόσμῳ. Why? Because it is our hostelry, not our home; because it is a type of the true beauty in heaven, not the substance; because it would bind our hearts down here, from their only abiding-place in God; because we must love the Giver, not the gifts, except as far as He can be loved in them, and they in Him; because any gifts, which are not, like our fellow-beings, formed in the likeness of God, cannot be adequate objects of man’s love, who was created in His image, as neither can they satisfy it; because the world’s most specious gifts are but spurious counterfeits of what is to be found in God Alone; because the abuse

^w 1 S. John ii. 15.^x Ib. iii. 16.^y Col. i. 24.

lies so near the use; because our hearts are so narrow, that they cannot contain the love of the world and of God. “^zIf any man love the world, the love of the Father is not in him.” The Apostle explains, “why.” Because all which is in the world ministers to those three concupiscences, through which we fell in Eve, and wherein we conquered in our Head, when Satan again brought before His immoveable Human Soul the desire of the flesh, the desire of the eyes, and vain-glory, that He might perfectly reject them for us, with no emotion of His soul, save of exactly willing what the Father willed. All these are “from the world,” which ministers the materials to them, “not from the Father;” all these are inseparable from any love of the world. Any love of the things of the world must needs be a concupiscence, because nothing out of God can satisfy the soul which God made for Himself, and so all love for them must be a dropsical thirst, aggravated not slaked by the fiery draught which it drains.

This world it was, out of love for which, its ease, its security, its gains, its enjoyments, Demas^a forsook St. Paul in his labours for Christ and for the souls of men; in heart, although not as yet, in deed, an apostate, a Christian worldling amid the first fervour of Christian love, choosing the world here as his portion and his love, to “^bbe condemned with the world,” at the great Day, unless there have been an unrecorded repentance.

^z S. John ii. 15.

^a 2 Tim. iv. 10.

^b 1 Cor. xi. 32.

This is the world, to which St. Paul was crucified, and it to him. Jesus had imparted to him the virtue of His Death and Life. He had died with Jesus; he was alive through Jesus and His Life in him. With Him he was co-crucified to the world^c. The nails, which had passed through his Master's pierced Hands, fastened him motionless, by faith and love and grace, to his Master's Cross. He could not stretch forth his hands to grasp aught of that world, from which his Redeemer had died to save him. He, after his Master's pattern, could embrace the whole world, Jew, Greek, Barbarian, bond or free, in his love. The world itself was to him but the sojourning-place of those, for whom, with himself, Jesus had shed His Blood. He had no eyes for aught of it, save that, its supernatural beauty, that it was all radiant with the redeeming, vivifying Blood of Jesus. And the world too was crucified to him. It too had lost its hold. It was dead to him dead. Jesus had nailed our sins to His Cross; by His Cross He had overcome the world. The world, with its passions and desires, its hopes and anxieties and fears, its turmoils and pomps and vanities, was nailed to that same Cross. It had no power left to injure, or bribe, or thwart or hold back him, who was crucified with Christ. "My love," said an Apostolic father^d, hastening to martyrdom, "My love is crucified. The fire within me would not be slaked; but, living and speaking in me, saith, 'Hither, to the Father.' I have no joy in corruptible food, nor in pleasures of

^c Gal. ii. 20.^d S. Ign. ad Rom. c. 7.

this life. I will the Bread of God, which is the Flesh of Jesus Christ, and for drink I will His Blood, which is love incorruptible.—Now I begin to be a disciple of Christ, to desire nought visible or invisible, that I may gain Christ. Fire and cross, bands of wild beasts, rending of bones, mangling of limbs, crushing of the whole frame, tortures of Satan, come they to me, only may I gain Jesus Christ! Nought to me are earth's utmost bounds or the kingdoms of this world. Better to die for Jesus Christ, than to reign over the ends of the earth; Him I seek, Who died for us; Him I long for, Who for our sakes arose. He is the gain which is placed before me.”

Such was crucifixion to the world in St. Paul and St. Ignatius; such was the friendship and love of the world in Demas. That yearning, which is drawn out by inanimate or animate nature, the piercing transfiguring beauty of light, the holy stillness of earth's calm rest, the attuning melody of the inarticulate praise of birds, the deep throbbings of love of that glorious heaving ocean, the soft tenderness of the morning hues, all glowing with the kindling light of the Unseen and awaiting His coming, the flowers, as they stretch themselves backwards in the sun, to hide nothing from his burning glow, and look up to heaven in mute thankfulness,—this is not love of the world, it is but listening to God speaking to us through all which He made very good.

The love of the world is essentially selfish, appropriating. It is “^e the lust of the eyes,” covet-

^e 1 S. John ii. 16.

ing all pleasant to the sight, "lust of the flesh," including all sensuality, "pride of life" or vain-glory, coveting all which may give it an unreal glory above its fellows, unreal because not of God or in the sight of God. And they who so love this world are called in Scripture by the name of "the world" which they love, from which is the spring of their actions, which is the centre of their hopes, their aims, their imaginings, their efforts; which is the end of all their ends, which alas! is alone the end of all to them, with which they shall be condemned.

It is one of the arch-delusions of Satan, to persuade men, that, of the three great enemies of our souls, himself is not, and the world, his chief instrument in destroying souls, more perhaps than the flesh itself, has also ceased to be, being Christianised. Christ would not have taught us so much about the world in His everlasting Gospel, He would not so have warned us against it, if it had been to cease to be.

Then, too, remember all those descriptions of Christ's kingdom, how, to the end of the world, the evil were to be mingled with the good, the tares with the wheat^f in the same field; the fish, good and bad^g, caught by the same net of the Gospel, but the bad remaining bad and to be thrown away. Nay, so far from the world mending as time went on, it was to worsen towards the end; then, "iniquity was to abound, and love to wax cold;" then "perilous times should come."

^f S. Matt. xiii. 25.

^g Ib. 47, 48.

^h Ib. xxiv. 12.

ⁱ 2 Tim. iii. 1.

And what is the character of those times? Not any superhuman wickedness, except in Anti-Christ himself, but all that natural selfishness of the human heart, which held men bound, before Christ came, from whose power He freed by His grace those who would be freed, into which they should relapse. Look at its characters^k; self-love, love of money, boastfulness, haughtiness, evil-speaking, ingratitude, irreligiousness, calumniating, incontinence, precipitancy, self-conceit, pleasure-loving rather than God-loving, a fair surface of a powerless religiousness,—(I have enumerated most) what is there different from Christian England at this day, save that the rich ascribe ingratitude to the poor only, forgetting our own hourly ingratitude for the never-sleeping mercifulness of our God? Do these characters belong to the world or to Christ? “Whose image and superscription” is it? There is an awful resemblance between this picture of the world at the end, and that of the Heathen world, which St. Paul gives to the Romans. Trait by trait, has that hideous picture, which has so often thrilled us with horror, been verified from the heathen accounts of themselves. Trait by trait, is it, even in its most revolting lineaments, verified now in the so-called Christian world. The deeper stains are naturally the rarer. These, more hideous in themselves, are not the most terrific to us. The terrible part to us, are not those horrible things, which one cannot name, but that there is so much of everyday, ruling, uncontradicted, sin, (such as St. Paul

^k Ib. 2—5.

speaks of, as belonging to the heathen world,) and which is yet so common, that we should be thought harsh, fanatics, “¹troublers of the city,” turners of “the world upside down,” if we, who have to preach God’s word, were with one voice emphatically to speak, as God speaks in His word. Conceive one, who, on the Exchange, should utter above a whisper, “²the love of money is the root of all evil;” or in a civic feast, (perhaps nearer home, I know not), “³Woe unto you that are rich, for ye have received your consolation;” or in poor Belgravia, “⁴Love not the world: whoso loveth the world, the love of the Father is not in him;” or in any reception-room in Vanity-fair, “⁵the friendship of the world is enmity with God;” or in any place of commerce, “⁶how hardly shall they that have riches, enter into the kingdom of God;” unless indeed in this almost universal idolatry of wealth, any one should count himself not to have it, because his neighbour’s golden idol was more colossal, more Nebuchadnezzar-like, than his own. Unless the world were continuously one dazzling temptation, our Lord would not have so encouraged us, “⁷Be of good cheer, I have overcome the world;” or have drawn those sharp contrasts, or have said so absolutely, “⁸I have chosen you out of the world;” “if ye were of the world, the world would love his own;” “⁹the world hateth you” as “it hated Me;” “¹⁰I pray

¹ Acts xvi. 20.² Ib. xvii. 6.³ 1 Tim. vi. 10.⁴ S. Luke vi. 24.⁵ 1 S. John ii. 15.⁶ S. James iv. 4.⁷ S. Luke xviii. 24.⁸ S. John xvi. 33.⁹ Ib. xv. 19.¹⁰ Ib. 18.¹¹ Ib. xvii. 9.

not for the world, but for them which Thou hast given Me;" "^wthey are not of the world, even as I am not of the world;" "^xthe Father shall give you the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth in you;" or St. Paul contrariwise, "^ywe have not received the spirit of the world;" "^zthe wisdom of this world is un wisdom with God;" Jesus "^agave Himself for our sins, that He might deliver us from this present evil world;" "^bin time past ye walked in trespasses and sins according to the course of this world;" the world, the prolific mother of that hideous brood of concupiscences, which, as far as they have sway, make this fair earth, a hell. Rather, as Anti-Christ is still to come at the end, "^cwith all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish;" and yet St. John saith, "^dye have heard that Anti-Christ cometh^e, and even now there have arisen many Anti-Christ;" so St. Paul speaks of the grievous times which shall come, when there shall be so many God-denying lives, and yet speaks of that whole class, as existing already in the Church of Christ. For he sums up, "^ffrom these turn away;" and "of these are they who are creeping into houses." Both Apostles alike shew, that while there will be a personal Anti-Christ, and an intensity of worldliness and ungodliness, (such

^w Ib. 16.^x Ib. xiv. 17.^y 1 Cor. ii. 12.^z Ib. iii. 19.^a Gal. i. 4.^b Eph. ii. 2.^c 2 Thess. ii. 10.^d 1 S. John ii. 18.^e ἔρχεται.^f 2 Tim. iii. 5, 6.

as the world has never seen,) at the last time of this our last time of the Gospel, yet that the corrupting leaven had already begun to work, the antagonism to Christ in faith and life had already begun.

The end will but complete the beginning. As Anti-Christ will concentrate in himself and intensify all the Anti-Christian spirit, which has been in the world, from those Anti-Christes whom St. John lived to see, so the world, which shall go wondering after the beast^g, and shall worship it, and shall exalt it above God, will be but the horrible perfecting of the malice of that world, the rival, from the first, and the enemy of God. And this antagonism to Christ is not the less dangerous, because it is smooth. Its smoothness is the kiss of Orpah, who returned to the world and her gods. It is the kiss of Judas, who betrayed his Lord and God with a "Hail, Master." Refined sin is mostly more deadly than gross crime. "^hThe world is more perilous when it blandishes, than when it molests; it is more to be mistrusted, when it allures to love it, than when it gives warning and constrains our contempt." A very polished surface will betray even wary feet.

The world is Christian, it tells us; it uses His Name respectfully, or, at least, avoids it respectfully, not to be too familiar; it will bow at it, at least in the Creeds; it would be on good terms with Him, and, if it sets aside His commands, it

^g Rev. xiii. xvii. 8.

^h S. Aug. Ep. 145. ad Anastas. n. 2, Opp. ii. 470.

will say, "He meant this for times of persecution, when the world was His enemy, not for our's;" and so it bows Him out of its presence with all courtesy, but it does not the less part with Him, its Redeemer and its God. Instead of being converted to God, it would have God converted to it. It does not like to be at variance with God, (it is so uncomfortable), and besides, little as it knows of God, it has divers memories of strict things which Scripture tells of Him, and uneasy sayings, which, if it thinks at all, it does not know how to explain away. I suppose its most common solution is, "every one does it, and God cannot mean to cast all into hell:" in other words, God has said that He will condemn the world; yet He cannot mean it. Why? Because it is "the world," and the world is so many.

I cannot even imagine what other excuse it can make to itself. God says, "Thou shalt do no murder." A little while ago, the world said, "honour requires the proximate risk of murder to thyself or another." God bade us bear insults meekly. The world said, "Revenge them." Jesus said, "ⁱBlessed are the meek." The world called them "tame, poor-spirited," and praises "proper spirit." Jesus bade, "^klearn of Me, for I am meek and lowly of heart." The world praises "proper pride." The Apostle enjoins "mutual deference;" the world praises "independence." Christ said "^lBlessed are ye poor;" "^mwoe unto you that are rich." The

ⁱ S. Matt. v. 5.

^k S. Matt. xi. 29.

^l S. Luke vi. 20.

^m Ib. vi. 24.

world acts, as if riches were the only end of life, poverty its only evil. Jesus bids us "feed, clothe Him in His poor;" the world says, "I must live up to my condition. There are the rates for the poor."

Our Lord calls it His new commandment, "ⁿLove one another, as I have loved you." The world's commandment is, "Do as I bid you, let who will be sacrificed," and at the bidding of the great Goddess, not Diana, but Fashion, tender and delicate women immolate three souls at once, that of the man whom, if he could support their extravagances of dress, they would vow at God's Altar to love, only that they love their dress more; the poor sinner by whom she is replaced; and—her own. The Apostle says^o, "speak not evil one of another." The world says "speak evil:" and is obeyed on pain of its displeasure. The Gospel forbids "luxury," the world calls it "elegance." The Apostle commands "^pmodest apparel;" the world says, "do all you can to attract." The Gospel says "^qWoe unto you when all men speak well of you." The world says, "Well unto you," and seeks praise next to wealth, and wealth itself for the credit which it brings.

If the world diminishes the coarseness of its sin, it rather increases its malignity, because its refinement shews that it has the sin straight before its mind, and deliberately chooses it. The world has left off, of late, swearing coarsely, or writes

ⁿ S. John xiii. 34.
Tim. ii. 9.

^o S. James iv. 11.
^q S. Luke vi. 26.

coarse oaths with initials only; but it has no scruple about profaning God's Holy Name! It has disused, I believe, open ribaldry, it delights in scarcely ambiguous words. It is too delicate for plain speaking even in Holy Scripture or in God's house; it devours books suggestive of all impurity. Or on the positive side, I should be at a loss to find any natural virtue which it praises, except those which benefit itself, as industry and honesty, temperance or chastity, (if it believes their existence) and as for "grace,"—I doubt whether popular writers or "the" so-called "press," which would fain mirror and intensify the mind of the day, knows what is meant by the word. Probably it would think it meant something "becoming."

Evil is never so deadly, as when it puts on an air of respectability. Jesus says, that "the publicans and harlots should go into the kingdom of heaven before the Pharisee," and to this day, doubtless His everlasting words come true, and more open sinners are saved than decorous Pharisees. The worldliness, which most of us have most to fear, is a negative worldliness, a worldliness without great sins, because it has not great temptations; a quiet unobtrusive worldliness, so unpretending, that it hides itself even from our own notice; a worldliness, which the more effectually deposes God, because it does not overtly rebel against Him, nay, in words, it owns His Being, re-enacts, without reference to Him, some of His laws, yet shaped so

that they should not press upon it; a worldliness, which is the more hopeless, because it substitutes self for God so universally, yet so noiselessly and imperceptibly, that the soul, like Samson, does not know, that God is departed from it, and that it is living without Him. It is one of those poisons, taken in infinitesimal doses, which are unperceived, until the sufferer is dead.

It is a dreary sunless picture, which I have had to set before you, but to what end? To picture to you, in what your life is to be past, to damp your young hopes, to give you a cheerless aspect of (it may be) the fifty fleeting years, which are before some of you? God forbid! It is but to tell you, what must *not* be your lot. Jesus says to each one of you, "I have chosen you out of the world." Chosen me, Lord! And for what? "For Myself and for My love." Yes, this world of our's, sanctified by and all-glistening with the Precious Blood of Christ, is a happy world, so that God is our end, so that we can say to Him, "Thou art my God." Then every thing takes new hues of joy and love. Our daily comforts have a soul in them; for they abound in thanksgiving; our daily infirmities or crosses have a special joy in them, because they are so tenderly fitted to us by the medicinal hand of our God; the commonest acts of life are full of deep interest, because their end is God; daily duties are daily joys, because they are something which God gives us to offer unto Him, to do to our very best, in acknowledgement of His love. The elas-

ticity of youth is His own power residing in you, springing up in self-forgetful deeds, the natural channel of supernatural grace. The "calm decay" of age, what is it, but weakness supported by Him, hastening to rest in Him? It is His earth we walk on; His air, we breathe; His sun, the emblem of His all-penetrating love, which gladdens us. And if natural things can be so glad, what of the supernatural? What piercing voices of love come to our hearts, as God speaks to us in His Word! What are motions of grace, but His kindling life in us? What is Prayer, but to invite God into our souls? What are Sacraments, but His loving Presence within us? Nay, that dark region of repented sin, what does it speak of but His love, Who would not let us rest in it? Repentance, what a thrill of joy there is in telling Jesus, "would that for love of Thee I had never done what displeased Thee!" So full of joy it is, that it seems as if it must be part of the joy of eternity.

Eternity! Yes, that too is present to us, and is part of our joy on earth. God has given us faith to make our future home as certain to us, as this our spot of earth; and hope, to aspire strongly to it; and love, as a foretaste of the all-surrounding, ever-inundating, ever-unfolding, Almighty love of our own God.

"I have chosen you." What a word! Then He might have left us! But He thought of us. In all eternity He thought of us. He chose us, out of all the possible objects of His choice. Bet-

ter there might have been, have been, will be. We wonder perhaps, whether, in the outer courts of heaven, there will be any worse or who have been more ungrateful to His love. Yet He chose us. Yes, each one of you He chose, gifted you with your own special gifts for His glory. He chose you, and He chose your own special place around the eternal throne which He went, eighteen centuries ago, to prepare for you, whom then too He thought of. We are told of one, who much loved our Lord, to whom He, reversing Satan's temptation to Himself, shewed the whole world, concentrated, as it were, in one sun-ray^s. Where were then the glories of this world, its honours, wealth, pomp, praise, vanity? It were weak to say, "invisible." They were effaced by the overstreaming glory of God. And this world itself? It shone, as it ever is, if we had eyes to see, with God's illuming love resting upon it. O how is it, that men's eyes are so fixed on its gross material part, that they cannot even imagine to themselves its real spiritual glories, that it was on this earth that the love of God so rested, that He Himself became man for love of it, that His Holy Spirit delights to dwell in it, that He is evermore creating graces wherewith to array our souls, that Angels look on it with eager loving gaze, as crimsoned with the redeeming Blood of Jesus, the home of His Grace, where He is ever working the marvellous miracles of His converting, transforming, indwelling, glorifying grace, ever feeding His own with His own

^s S. Greg. Dial. ii. 35.

Body and Blood, ever creating new souls, to be partakers of His joy, ever forming a "milky way" of ascending souls, to shine like stars in His Presence for ever. More beautiful than the mighty firmament is this our earth; for *that* shines only with those glorious material suns, which God has created: in this, every soul in grace has a beauty above sun or star, for it shines with the Divine beauty of God the Holy Ghost.

It is not, then, the choice between this world and the next. It is between the material world, its pomps and tinsel vanities, and the spiritual world, for which it exists, a present blissful life in God. Little were it, had God called us to suffering here, for that never-ending Glory hereafter. No condition were too hard, which was to end in the endless sight of God. But now He gives you, as your choice, for this world's restlessness, the stillness of His own inward peace; for this world's glories, the glory of being a son of God; for this world's bitter remorseful pleasures, the sweetness of the foretaste of eternal joys. He gives pleasure for pleasure, wealth (with its future hundred-fold) for wealth, praise for praise, joy for joy; for the world, Himself, now as thy familiar Friend, the Lover of thy soul, Whose very greatness and majesty is all for thee; hereafter, Face to face, Eye to eye, love to love, to be all thine own, out of His unspeakable love in Christ Jesus; for, He saith, "I have chosen thee." To which He, of His infinite mercy, bring us all for Jesus' sake.

SERMON XVII^a.

Is. l. 6, 7.

I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

One and the same Divine Person speaks in all this section of the Prophet Isaiah. One and the same Revealer of the Father, one and the same meek Sufferer and Redeemer of mankind. One and the same, Præ-existent with the Father, and sent in time; Who summons the whole world before Him; Who spake, as God spake, from the beginning; and that, not in secret; Who, whenever aught was, *is* by an ever-present being, as He says, "from the time that it was, there am I," and Who in the last days was to be sent, "and now the Lord God and His Spirit hath sent Me." As Solomon speaks of Uncreated Wisdom, as co-existing with God, before creation was, and with God, "^b when He prepared the heavens," the Co-

^a Preached in Epiphany 1859.

^b Pr. viii. 27.

Equal Partaker of the Divine joy, so He Who, in Isaiah, speaks of Himself, as sent by the Lord God and His Spirit, contrasts with the *now*, when in the last times He was sent, His speaking from the beginning. He, Who in the last days came, from the beginning foretold that He should come. He summons the heathen to Himself for salvation, in the same tone of authority, as God had summoned them to plead before Him. In Him was that great mystery united, that He should be rejected by His people, but be "a light to the Gentiles," "the Salvation of" God "unto the ends of the earth;" "despised by man, abhorred by" His "nation, adored by kings."

One and the same Being is He, throughout this section, Who speaks as "I;" "I came," "I called:" One Who asks, "Is My hand shortened that it cannot save?" and then, without break, without transition, speaks of His meritorious Obedience, His Sufferings, and His Shame. Our Lord Himself, when prophesying of Himself, the specific humiliations which are here spoken of by the Prophet, speaks of them as foretold. "Behold we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished; for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and *spit upon*." Our Lord mentions by name one of the dreadful contumelies foretold in this place alone by Isaiah, as having been "written by the Prophets;" and doubtless all

the rest was fully fulfilled in that dreadful night, when man showed to the uttermost, how the heart, steeped in wickedness, hates the holiness which reproves it. But how then as to the words, which follow? Our Lord came into the world, to suffer; His human spirit was straitened until those sufferings were accomplished; His daily Sufferings in doing the Will of His Father were His daily Bread. How then to Him belong those words which seem to speak of human struggle, as well as of victory: "I have set my face like a flint, and I know that I shall not be ashamed?"

It is perhaps best explained by that great rule of St. Augustine; "^dThe Lord Jesus Christ is the Head and the Body. For He willed to speak too in us, Who vouchsafed to die for us. He made us His members. Sometimes therefore He speaks in the person of His members; sometimes in His own Person, as our Head;" "and the whole He speaketh, as though it were one Person." "^eBecause He vouchsafed to take on Him the form of a servant, and in it to clothe Himself with us, He Who did not disdain to take us into Himself, did not disdain to transfigure us into Himself, and to speak with our words, that we too might speak with His words."

The words of prophecy seem to be tempered, so as to include us His members, nay rather to speak of our victories in Christ, and of our strength supplied by Him, the Christian's unashamed boldness in the cause of Christ. They describe Him

^d In Ps. cxlii. § 3.

^e In Ps. xxx. 31. § 3. p. 238. O. T.

as He stood, still, motionless, unmoved, as the flint-rock, by the shame and contumely of His creatures, but they seem to include our human efforts; "therefore *have I* set my face like a rock;" and they tell us how, not shrinking from shame, if need be, before man, shall save from endless shame in the Last Day. "I hid not My face from shame.^f" "The Lord God will help me; therefore I shall not be *ashamed*^g." Those holily unashamed of God now, God will keep from shame; on those ashamed of Him, He will bring the shame they shrink from. This is God's own command to those two great prophets, Jeremiah and Ezekiel; this alone He lays upon them, in their first inaugural visions. To Ezekiel, after he had seen, above the Cherubim, "^gthe likeness of the glory of the Lord," and the Spirit had entered into him, the one charge given is, "^hbe not afraid of them, neither be afraid of their words. Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads; as an adamant harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house." Again to Jeremiah, after God had told him, that before He had formed him, He knew him, and "ordained" him "a prophet among the nations," He bids him, "ⁱbe not afraid of their faces, for I am with thee to deliver thee; be not dismayed at their faces,

^f כלמותלא נבלמתי ^g^h Ezek. i. 28. ii. 8. iii. 8, 9.ⁱ Jer. i. 5. 8. 17, 18.

lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land."

Again, in the New Testament, we know how, before the Day of Pentecost, Apostles cowered, the chief of them denied his Lord; that, afterwards, the rulers of the people and elders of Israel marvelled at the boldness of Peter and John^k. Yet knowing now, what the Apostles were, how endowed with the fullest indwelling of the Holy Ghost, we have perhaps almost marvelled, that their first prayer after their first bold witness before the Council was, that God would grant them, that, "with all boldness," they should "speak His word;" and then they were anew filled with the Holy Ghost, and "spake," Holy Scripture says, "the word of God with boldness." The ordinary grace of the Day of Pentecost sufficed not in extraordinary trials for Apostles, upon whom the Holy Ghost had descended, and had filled them with Himself. The Holy Spirit re-descended, re-animated, rekindled, those in whom He already dwelt, utterly to displace the fear of man by the Presence of God. We have been startled perhaps that St. Paul should need to excuse himself to the Roman converts, "I am not ashamed of the Gospel of Christ," as though any one could imagine this of so great an Apostle; that he not only praises Onesiphorus, that "he was not ashamed of my chainⁿ," or bids St. Timothy "be not thou

^k Acts iv. 13.^l Ib. 29.^m Rom. i. 16.ⁿ 2 Tim. i. 16.^o Ib. 8.

ashamed of the testimony of our Lord, nor of me His prisoner:" but that at the very close of his ministry, when the time of his departure was at hand, he needed to say to *him*, as it were, his own son, "^p I also suffer these things, nevertheless I am not ashamed." "Truly," we have thought perhaps, "Christian courage must be something far other than I have conceived, since Apostles so spoke and so prayed."

And then, on the other side, it has been yet more startling to see how, in the account of the last severing off of those who are cast out for ever from the sight of God, the first place is occupied by cowards. "^a He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful^r, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Moral and religious cowardice to be counted with murder, and for ever to be shut out from God in hell! A passing foible, as it seems to us; negative weakness, which, it is thought, injures no one, which leaves, we are told, the whole province of the heart's religion, all which is unseen of man's devotion, unimpaired; the fault of timid over-sensitive minds, of refined tastes, who worship God in the secret shrines of their own souls, but who dread to attract attention, to confront the rudeness

^p 2 Tim. i. 12.

^a Rev. xxi, 7, 8.

^r δειλοῖς.

and ridicule of a world, which they cannot stem nor convert. Fair words! Yet St. John, in truth, points only his Master's sentence, "^sWhosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy Angels." Shame for shame! To be disowned by Christ in His Majesty, is the sequel of disowning Christ in His Humility.

There must, then, be something far more malignant, far more offensive to God, and more destructive to salvation, than men think of, in this false shame before men. And yet no one scarcely gives it more than a passing thought; few question earnestly their own consciences about it; few repent of it towards God, or ask His forgiveness of it. Men think cowardice a greater degradation than sin. They will not own it, if they can help it; and therefore, although they do not avoid it, they avoid reflecting upon it. The duty to God, of which they have been ashamed, passes away in a moment and is forgotten; and conscience is bribed by any plea at hand, or is silenced. What they will not to see, they soon cease to see: what they will not acknowledge, they soon cease to know.

And yet, my sons, from that first hour of the opening responsibility of childhood until now, from the first occasion when some childish or boyish habit of devotion, or some childish ignorance of evil became the subject of ridicule to some godless companion, until this day, fear of man's opinion has

^s S. Mark viii. 38.

been with you one most frequently recurring trial of life. With few exceptions, where the fault is the very contrary, if any one do not know that it is an ever-besetting snare to him, the reason is, that he is its slave. For you, my sons, (for you do not mostly come here already corrupted, nor are you corrupted at first) it is of moment to know the intensity of the first temptation. First, men cowardly disavow, what they know to be right; then they profess, what they know to be wrong: then, having disavowed God, they are open to temptation, from whatever quarter of occasion, or surprise, or passion, the impulse may come. They have kindled their fire; they have despised the grace which would quench it: it remains, that it should consume them.

And yet, while its influence is so subtle, that it escapes men's observation, unless they are declaring war against it, it is the earliest, the latest, the most infectious, the most universal, the most overspreading, the deadliest disease of the soul. It antedates passion, and it outlives it; it occasions countless sins, but itself is hid under the sins which it occasions; it destroys the goodness of all which seems good, but is unfelt like paralysis; it nips all wakening good, but is unseen like the frost-wind; it pleads a hatred of hypocrisy and of profession, and is itself the worse hypocrisy of the two, an hypocrisy of evil; to the young, it puts on the appearance of good-nature; to the elder, of courtesy; to the saint, of charity: nothing is too low, nothing too high for its attacks. Whatever may, after the Day of Pentecost, have been the remaining infir-

mities of Apostles, one fault alone is recorded in Holy Scripture, one undue deference to the opinion of man on the part of St. Peter^t. And yet no one scarcely is too openly debased to feel it. Its power is known in holding down, or plunging in deeper sin accomplices in guilt; among the educated, it is the most frequent cause of self-murder. Among the damned in hell, few probably in comparison incurred their doom through self-originated guilt; most, probably, were seduced before they became seducers, and were initiated or retained in guilt by being “ashamed to be less shameless.” The turning-point of most, has, at one time, been non-resistance to the torrent of evil example, yielding up their knowledge of right to the influence of habitual sinners.

False fear of man, in Aaron^v, formed the golden calf, which, after five centuries, became the type of that which rent away ten tribes of his people from the worship of his God. In Herod, it gave the head of John the Baptist to a dancer^w; in another Herod, it “slew^x James the brother of John with the sword, and would have slain St. Peter;” in the multitudes, it first feared to own Christ, and speak openly of Him, and then it cried, “Crucify Him, Crucify Him;” in Pilate, it washed its hands, but condemned Him to be crucified. In Aaron, the one sin to which he was overborne through the fear, probably, of some worse apostasy of his people, was mitigated, doubtless, by its motive. He lost

^t Gal. ii. 11. 14.

^u S. Aug. Conf. ii. § 7.

^v Ex. xxxii. 21, 22.

^w S. Matt. xiv. 11.

^x Acts xii. 2, 3.

Canaan, not heaven; and Holy Scripture has sealed, as a Saint, him who seemed to be on the verge of becoming an Apostate. But the inherent hatefulness of this cowardly yielding to man's judgement is one and the same, that, untempted by violence of passion, unexcused by plea of ignorance, unsurprised by the suddenness of assault, man, for fear of man's opinion, against the clear light of his own conscience and God's voice within him, wilfully, deliberately, in cold blood, does what he knows to be displeasing to God, or omits what he knows that God requires, preferring the creature to the Creator, the fleeting praise of men, and of what men! to the eternal praise of Almighty God.

The senselessness of the sin aggravates its enormity. All sin is folly; for it is to barter eternal good for a fleeting gratification, which perishes ere men grasp it. Men smile at the ignorance of savages who gave their gold, to them a drug, in exchange for baubles of glass. Wise were they and philosophers, compared to those who barter eternity for time. But among sins, to sin against the clear light of God, with little or no temptation, is the greater contempt of God. And in this sin of fear of man's opinion or man's ridicule, nothing is set against the will of God, but the will of man. God commands, as it may be, or forbids, on pain of the loss of His blissful favour and of the light of His Countenance, and, in the end, on penalty of His everlasting displeasure. The world forbids or commands, in direct contradiction of the command, or prohibition of God, on pain of its momentary ridicule, or fleeting contempt. The creature is com-

pared with the Creator; and man is feared, God despised.

And what is it, of which man is ashamed? It is, (and this is a yet deeper aggravation,) it is uniformly some gift or grace of Almighty God. In childhood, it was some early habit of piety, which God had vouchsafed to teach, which others had not been taught or had violated. It was some blessed ignorance of corrupting untimely knowledge of evil, whose pollution others had admitted into their souls. It was the protection of some happy integrity of conscience, which others had begun to sear; the sacredness of God's temple in the soul, which others had begun to profane. The phases of the sin change with changing years; its essence is unchanged. It is the law of God, or the truth of God, or the friendship of God, and God Himself in all, of Whom man stands ashamed before man. Whatever any man hath, of truth, or right principle, or strictness of purpose, or habit of devotion, or scrupulousness of conscience, which others, his contemporaries or associates, have not, is plainly a distinguishing favour of God. "Who maketh thee," the Apostle asks^y, "to differ from another?" And in the chaos of principles, opinions, disjointed truths, patchwork systems, and variegated denials of God's truth, which characterise our times, just those truths and those principles which any man hath, and the little world around him has not, are God's special gifts to him, which the world would laugh him out of, which God requires him to keep, and which the craven fear of

^y 1 Cor. iv. 7.

man would suppress, disown, part with. Unless, with Pilate, men say “^zWhat is truth?” and deny, either that God has revealed certain truth, or has continued a certain knowledge of the truth which He had once revealed, they must admit that there *is* truth, which some have and others have not; that there is a standard of religious practice, which some aim at, and of which others are ignorant; that there are measures of earnest devotion, and large-hearted self-denying charity, which some have been taught, and of which others know nothing. And since the end of all faith and truth and practice and devotion is our salvation, and to form in us that mind, which shall in all eternity qualify us to perceive, love, contain God, then these gifts (whatever they are) are especial means for our salvation, a special portion of God’s eternal purpose of love towards us. But whatever any man hath of truth or rule of practice above others, this, since truth is but one, disturbs the world in proportion to the tenacity with which a man holds it. And therefore the world seeks to wrest it from him, or shame him out of it, that it may not be fretted by the sight of a moral standard or a truth which it has not. And if a man is ashamed of it, then he is not only ashamed of God, but of God’s special love for himself.

And what is this world, before which a man stands ashamed of the Infinite God? Few count themselves to belong to it, and it has been an arch-delusion of the Evil one, to mispersuade people, as though two of the enemies of man’s sal-

^z S. John xviii. 38.

vation were not, or were no more, himself and the world. "The world," we are told, "has been won to the Gospel. Our Lord and His Apostles spoke of a heathen world." And we are told, with the same breath, that the precepts, the counsels, nay, some of the beatitudes of Christ, are not to be taken as they sound, or that they were for disciples of those first ages, under persecution. So then the world of whom He spoke, and the disciples to whom He spoke, are passed away together, and we are to have a Christian world, but not disciples of Christ, not soldiers of the Crucified. Never will the world be won to the Gospel, until Christians recognise that it has to be converted. To call itself Christian, does not make it so; the uniform of the deserter does not make him a soldier of the Cross. Christians are the greatest antagonists of Christianity. The world, it is true, is two-fold in its aspect, although one in its enmity to the true Gospel of Christ. A portion of it makes its mock at faith and Christian morals, and openly declares against Christ, or patronises Him, or ignores Him, while stealing from His Gospel what it wills to appropriate to the reason of man. But the larger world, with its meagre Creed, and its Sunday-garb of religion, its emaciated charity, its narrow round of negative duty, its unrestrained licence of speech and thought, its idolatry of itself and of its kind, and its fanatic hatred of all truth which it does not hold, does not the less declare unmitigated war against the Gospel of Christ, because it inscribes His Name upon the banner which it raises against Him.

But what is the world to any one of us? What is the ocean to one who stands on its shore? In imagination, it is boundless, reaching from pole to pole, wave multiplied upon wave, until they are countless save by the Omniscient, glassing the heavens, encompassing the earth, lifting itself up as if in wild rebellion against the Hand which stays it, held together by an invisible unity, engulfing in its abyss, at will, whatever entrusts itself to it. In *fact*, at most, the roar of some very few of its multitudinous waves reaches our ear, and a little spray, soon dried, besprinkles us. So doth this bitter, changing, tumultuous, world, in all its varied phases, come but very little into contact with us, and sweeps by us unheeding. The world to us is just those few with whom, in intercourse of society or duty, we fall in, preoccupied mostly with thoughts, objects, pursuits and tastes of their own, and conscious of our existence only during the time of some passing remark, some (if it be so) careless criticism or half-observant censure. They, we know, understand us not, and care not to understand us. Few know us; few of those who know us, think of us; fewer still or none take any trouble about us. That diseased self-consciousness, which imagines itself the object of chance remarks, is known to be a forerunner of the loss of reason. Is it less diseased, less irrational, to imagine that man's restless eye can be long fixed on such as we are, and to forget the unsleeping unwavering eye of God? It is only through a moral multiplying glass, that we make the world's opinion of any account to us. Singly we value not the opinions of which it is

made up, and we know that we have no ground to value them. Empty, we know, are the principles on which they judge; superficial, their judgement. They come, in the end, to this, that we are not like themselves, which we know already. And then, because they speak in the name of the world to which they belong, we, by a sort of spurious incarnation, embody in them the spirits and minds of the rest of this phantom world; we bring to bear against ourselves, judgements which float, like mists, far out of our reach, and, as a modern system of Atheism has made to itself a god, out of past and present and future humanity, so men concentrate this human opinion, based on a quicksand, with no consistency, no principle, a mere negation of principles which it does not understand, of doctrines which it distorts; which has no subsistence but what they give it, no unity, but in their imaginative fears, and they sacrifice to it their faith, their principles, their sense of duty; they renounce their religion, betray their conscience, abjure their God.

Imagination alone gilds and magnifies this human opinion, before which men cower and crouch. The world cannot be agreed, because its passions are the rule of its judgement, and its passions are in conflict with one another. "As many minds, so many judgements," said the heathen proverb. Amid its Babel clamour of tongues, which God has confounded, its varied tossing of opposing prejudices, passions, affections, hatreds, and the never-ceasing clash of interest, it can hardly be concentrated, even in hatred. It is to invest human opi-

nion with a dignity not its own, to imagine that it can be brought to bear upon any individual. God Alone, in the serenity of His Omniscience, sees and judges each human speck in its whole self, and that judgement passes not away, because the mind of God rests unchangingly upon each creature which He has made. We are, each of us, too insignificant for the world, although we occupy our place in the mind of God, and may be the objects of His love. The world could not concentrate itself on any one object, and would disdain it, if it could. The greatest in this world's history but "point a moral or adorn a tale." And therefore what a strange delusion of intense self-love, which would bring the opinion of the world in any way to bear on a creature, whose existence that world mostly overlooks!

And is it then that petty number, with whom we hold intercourse, are they those few fleeting beings, passing away with ourselves into Eternity and the Presence of God, is this the idol before whom men bow, before whom they shrink to own the truth which God has imparted to them, whom they invest with the attributes of God, to whom they submit their wills? And what else can it be? Mount up, in a monomania of vanity, the number of those, who bestow some passing thought upon you, as high as you dare, and this world, whose terror makes you act the impostor, assuming a character of evil which does not belong to you, and a traitor to your God,—what is it else than a very few miserable items of human existence, which, when they disappear, none will miss, any more than they

will miss thyself? And the sum of what these few think of you, estimate it by the few passing thoughts which you bestow on others. And of those few thoughts, those before which you shrink, are just the least matured, the least thoughtful, the least religious. Truly the heathen worship of stocks or stones, which they thought to have some hidden indwelling influence from the Divinity, was a wise sensible idolatry, compared with this, whereby men impersonate the faults, and errors, and vicious opinions of some few of their fellowmen, and make of them a god whom they obey, while they deny the living God, their Maker and Redeemer.

It were something, were this world which men fear, a strong concentrated energetic power. It might extenuate the guilt in God's sight, and involve a less condemnation. But now, apart from that smaller body of the open foes of Christ's Gospel, this human opinion is but the result of mutual cowardice. Each one who shrinks from avowing boldly Christ's truth, infects another, and the general panic is but the reaction from each other's fears. This timid, boastful, world is but the aggregate of men, who severally belie their own consciences, because others belie theirs, each of whom would avow the truth, did he not fear others, who, out of fear, conceal it. Every one in it does what every one in his heart condemns. No one owns what yet no one disbelieves; and so, misbelief gains ground and prevails, because it is not boldly confronted; the torrent of evil customs rolls on, undried, swollen by a continual influx, because none

stems it. Men would fain live less like Dives, "faring sumptuously every day," women would not spend on dress, often immodest, the patrimony of Christ's poor, but for this tyrant fear of acting against an evil fashion, upheld by others who are held back by the same fear.

Yet, strange as this folly is, that other delusion of the Evil one, whereby he persuades men that they can gain good by the violation of the law of God, is less powerful, less unbounded, less universal in its sway, less enduring than this, which makes men shrink from owning, obeying, pleasing God, or drives them into further displeasing of Him, for fear of the opinion of His creature, man. And the ground may be this. The promises of gaining good through sin, if yielded to, must, in the end, be tested. However a man may, for a time, delude himself, or may feign to himself a necessity of his corrupted nature, he must, in the end, see that the promises of happiness or pleasure, out of God, are but a vain shew, "apples of Sodom," which turn to dust, even while he tastes them. "a God gave them their desire, and sent leanness withal into their souls." Men come to know that pure human pleasure, according to the law of God, is better far than that violent tumultuous passion, which sensualises the soul. If not converted to God, men turn, at least, from some forms of sin, and become, though not religious, what is called moral.

The delusion from fear of man can be dissipated only by essaying it. And therefore, when submitted to, it is never dissipated. To know it, is

^a Ps. cvi. 15.

to despise it. Men therefore esteem it, because they know it not. Faith sees its delusiveness; reason, enlightened by faith, knows it; experience tests it. Imaginary as it is, it is never tried, never tested, never brought to any proof by its slaves. It is part of Satan's delusiveness, to hinder his delusions from being brought to a test. In the case of pleasure, ambition, glory, whatever the soul covets, he puts off the test as long as he can. Every thing out of God, when grasped, collapses in the grasp. Satan still points on and on and on. The soul which has any thing noble in it, is wearied, at last, by the mockery of its hopes. In the case of man's fear of man, the fear itself holds him back from the test. His fears are like spectral forms, which vanish when touched; but the fear paralyses his hand, he cannot stretch it forth to touch them.

But like every other habit, fear of men's opinion strengthens by submission. Acts, words, thoughts, come under the control of a manifold master, who is obeyed without commanding, commands without speaking, controls without exercise of will, is felt, when itself unconscious. Its control is the more powerful, even because it is indefinite. It gains wider obedience, because it demands nothing but conformity to itself. It does demand for itself the very prerogative of God, that His creatures should consult His Will, and do things or leave them undone, according to His righteous Will. But the Will of God is uniform, in His Unchangeable Oneness of Being; man's will is multiform and variable as himself. And therefore one who takes man's opinion, as his rule, has an evervarying standard,

to which to adapt himself; and, if he would at all hazards not offend it, he must even exaggerate his slavery, beyond its claims upon him. A man who is under the sway of this terror from the opinions of his fellow-men, has admitted into his soul a false principle of action, which is to him as a god. Every man of that class whose opinion he fears, is to him the representative of his god. He dares do nothing, undertake nothing, without anticipating how others will approve it. He shapes his thoughts, measures his words, conceals, changes, modifies his opinions, according as he imagines that his idol will accept or reject them, that they will be distasteful to or tolerated by his fellow-sinners. He anticipates the disapproval of others, and represses what could incur it. Imagination interprets the eye to mean what it never meant; it makes the world see, think, speak, what it never would notice, think, speak; and faith, reason, conscience, bow down before the phantom, the creature of fancy, which man has set up to worship.

And to what end, even of this world? This craven fear, which makes men ashamed of their principles, their belief, their God, can it command the respect of man which it idolizes? It gains not its own poor end. It is despised, on the very side on which it thinks to please. Worldliness, vice, sin, have a tact of their own. The experienced worldling or unbeliever despises the awkward approaches of the novice, and the cowardice which disowns what it is, and mimics a vice which it has not reached. The world admires what it cannot love; it respects, even if it hates, those who

brave it. It will admire, out of natural feeling, what is frank, noble, generous; it looks down contemptuously, as it rolls by, on those who would cast natural sense, good conscience, duty, faith, religion, eternity, to be crushed under its wheels.

I mean not, my sons, that, we are wantonly to set at nought the world. The courtesies and manners of the world are beautiful, because they are founded on the principles of the Gospel, which it forgets. Human custom is to be obeyed, when it is not against the law of God. Nay we, the Clergy, have often need to forego, even in religion itself, in the service of God, in ritual, or ornament, or worship, our own tastes or inclinations, what we think or know to be beautiful, or becoming, or even reverent^b. Truth has suffered more from the immature introduction of ancient forms, and an ununderstood, and so to our congregations, soulless ritual, than from the gainsaying of the world. For the world, while it gnashes its teeth, bears witness to the might of the truth which angers it; it has triumphed, if it can but despise; it has a plea for despising, if it represent us as engaged about externals, not, contending for God's eternal truth. We may not outrage the world, if we would win it. We have to exhibit the truth to it, on the

^b In 1859, when this was preached, there was much unmeaning ritual, as, some years before, two Dioceses had been thrown into confusion by the injunction to wear the surplice in preaching, which had no meaning, unless it implied that the Holy Communion should be celebrated at least every Lord's Day. In 1859, in some papers, more was made of a surpliced choir, or of the introduction of a coloured stole, than of the conversion of a soul.

side upon which it will best receive it. We must give up all of self; but nothing of God's. In ourselves, to be singular is a frailty, or self-conceit; faith, truth, principle, right conduct, we must hold fast, as we would our salvation; let, he who will, let them go.

It might seem to you a startling thing, were I to say, that if a persecution should arise, such as tried the faith of early Christians, very many in our land, many who hold themselves to be Christians, some, probably, of those collected here to-day, would apostatise. But the forerunners to apostasy in early persecutions are just what is rife among us now. S. Cyprian, when he would account for the apostasies in the Decian persecution, which had wasted, he said, the greatest portion of the Christian world, enumerates but the least part of what we see around us now, worldliness, ambition, eagerness about our property or our gains, carelessness about single-mindedness, or the faith^c. Persecutors had easy ways then for the weak, as well as racks and hot irons for the strong. It was enough to turn the hand, in which the incense was placed, and drop it in the fire before the idols. Even of late, Christians have apostatised to Mohammedanism: and so-called Christian journals have spoken lightly and flippantly of the denial of Christ.

“^d He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much.”

It may seem to you a slight thing to smile at

^c S. Cyprian Ep. xi. p. 24. Oxf. Tr. “On the lapsed” n. 4. Treatises p. 156. O. T.

^d S. Luke xvi. 10.

an immodest or ambiguous word, it may cost some Christian courage to refuse to laugh at some clever profaneness in using Holy Scripture; to be devout, when those around are indevout; to remember God's Presence, when others forget it; to attend Holy Communion, when crowds sweep away; to shew dislike of slander, even by silence; to retract incautious evil-speaking; to be temperate, when others indulge to the full; to own our belief in what the world holds to be antiquated, or denies; to abstain from expensive luxuries, in which the world wastes the inheritance of Christ's poor. These are the easy trials, by which Christ allows you to be tried now. Yet in these He may be as much denied, as by idol-sacrifices or plain-spoken apostasy.

It was, it may be still, in some places, a hard thing to the pride of human intellect, to own Him, as God, Who for us was crucified. Revelation contains truths, hard for flesh and blood to receive, and which not flesh and blood, but the grace of God, bows the soul to believe. But to believe that Christ is our God, and yet to be ashamed to own Him; to be ashamed under any circumstances or in any society, to serve *Him*, Whom we own to be our God; to believe a revelation of God, and to be above owning that we receive all which God has revealed; to hold it an affront not to be accounted, but to be ashamed to be good Christians; to hold ourselves Christians, and to be ashamed of the graces and virtues of Christians; to admire the Gospel, and to be ashamed to practise it; to be ambitious to please men, and to be ashamed to

own that we long with our whole souls to please our God; to own that our eternal doom, our everlasting rewards, our eternal nearness or distance from our God, depend on our faithfulness here, and yet to be ashamed to own that you begin betimes to know and to love Him, Who is to be our true Joy for ever; to desire to be thought wise for earth, and fools for heaven—this is the idiot inconsistency of the slaves of human opinion, which human reason would blush to avow, but which the folly of a shameless shame daily acts.

Yes, put it in words, as an eloquent writer has done it for you. Say to God, “^e Lord, from this moment I would serve Thee, if, in the circumstances in which I am, it were allowable to serve Thee. I would break for ever with a world, which is become burdensome and intolerable to me, if, when I then declared openly for Thee, I should not give occasion to endless censure and derision at my change. I know how bitter it is to live far from Thee. Thou hast given me inclinations to virtue and a secret horror of vice; yet reluctantly I drag my chains, because the world, amidst which I must needs live and which cannot love Thee, wills not that I should love Thee. If my inclinations, Lord, did but decide my destiny, if I could but live unobserved, doubtless I would live only for Thee. Thou alone really deservest to be served. But Thou knowest how pitiless the world is towards those who serve Thee without reserve, and as Thou wilt to be served, and since I have

^e Massillon, Sermon pour le Mardi de la 2^{me} Semaine de Carême, sur le respect humain, Œuvres, i. 252.

to live in the world, and I must declare either for Thee or for it, although I have no more the wish to offend Thee, I am still weak enough to follow the ways which offend Thee, and although I have no more any taste for it, I feel that I am not strong enough to dare to displease it. 'Man!' cries St. Chrysostome, 'knowest thou well what language thou holdest to God? Thou sayest, Curse me, Lord! I consent, so that the world approve of me; I had rather be the eternal object of Thy vengeance and of Thy contempt, than not enjoy here below the esteem and idle applause of men!' The impiety shocks you, my brother; and yet this impious one is thyself."

Away then with such cowardly thoughts of worshipping God, as a sort of Penates, a household god who is to be owned in private and set up within doors, to receive his lip-homage there, and be forgotten or ignored in the face of men. You would think it ungenerous, unworthy, not to defend an absent friend. Heathens scorn such a friendship. And will you then be ashamed to own God, your Friend? ashamed to acknowledge *Him* publicly, Who for you bare publicly the shame of the Cross? ashamed to own that God has made thee, His son, heir of His everlasting kingdom, fellow-heir with Christ, the companion of angels, the partaker of thy Master's Throne, thy Master's joy? "f If we suffer, we shall also reign with Him; if we deny Him, He will also deny us."

You would be ashamed to disown an absent

^f 2 Tim. ii. 12.

friend. You could be chivalrous, devoted, self-sacrificing, in any cause, which should arise to draw forth the fire which could be kindled within you. God is no ordinary Friend, Who, for love of you, became Man. God is no absent Friend, Who ever upholdeth thee in life, Who “^g daily loadeth thee with benefits,” Who encompasseth thee with His love, Whose Eye is ever upon thee for good, Who ever seeketh an entrance into thy soul, that He may make thee wholly His, that He may become wholly thine. Nearer to thee, than thy fellow-sinner whom thou fearest, is thy Judge; for “^hin Him we live, and move, and have our being;” nearer than the breath, before which thou quailest back into thyself, is He Who gave that breath to thee and him. Accustom thyself to the thought of the ever-present Presence of thy God; look to that Eye which recalled Peter to Himself, and which now rests on thee; be ashamed to be ungrateful to thy Redeemer, a recreant to thy God; and another fear will displace human fear, another shame will dispel human shame, a shame which maketh not ashamed, a shame, which is the earnest of everlasting glory, the shame to be ashamed of thy God.

^g Ps. lxxviii. 19.

^h Acts xvii. 28.

SERMON XVIII.

Ps. xl. 9, 10.

Then said I, Lo, I come; in the volume of the book it is written of Me, that I should fulfil Thy will, O My God.

Such was the eternal will and purpose of the Eternal Son of God; such His eternal counsel, with which He came into this world; such the rule and centre of His Being in the world. “^aKnown unto God are all His works from the beginning of the world.” In all eternity, this was the mind of God, that when His creature, man, should fall, He would restore him by becoming Man. The Incarnation, plainly, was no after-thought with God. To man, the counsel of God, how He would repair man’s fall, was made known after his fall. God eternally knew and eternally willed all which He should, in time, do. He knew that man would fall; and He who willed, through us, the lowest of His rational creation, to bring that creation into closest union with Himself, willed, in the re-

^a Acts xv. 18.

medy of that fall, at once to unite us to Himself, in that nearest oneness and in most perfect obedience. The relation of the Creator to the creature is love, protecting, enlightening, upholding it, communicating Himself to it. The relation of the creature to the Creator is adoring love, issuing in conformity to the Mind of God, in complete, unconditional, unexcepting, submission to His Thoughts and Will. God willed to blend in one these two, the Creator's love and the creature's obedience, in that God and man, the Creator and the creature, were for ever united in One Divine Person in Christ, through Whom He communicateth to man all which the creature can receive of the Creator. The obedience rendered to the Creator was perfect; for He who rendered it, being Man, did not cease to be God. This will and purpose of God the Son to do, as Man, the Will of His Father, is the substance of these words of the Prophet David. St. Paul has, by inspiration of God, explained them for us; and the broad contrast of the whole is independent of any doubt how we should explain particular words. That contrast lies in the solemn words, "I come;" as St. Paul has pointed out, "^bwherefore when He *cometh* into the world, He saith." His coming was to replace and do away with all sacrifice apart from Himself. For all sacrifice, out of Him, looked on to Him, represented Him, "^cthe Lamb Who was slain from the foundation of the world." All sacrifice set before the eyes, and impressed on the mind a defect which it could not supply—the

^b Heb. x. 5.

^c Rev. xiii. 8.

insufficiency of man by himself to please God. Through the sin-offering, the offerer, by laying his hands upon the creature to be slain, owned that he himself deserved the death due to sin, and, looking to the One Offering for sin, prayed God to accept him for that all-atoning Sacrifice. Through the burnt-offering, one, already accepted by God through the sin-offering, that is, through Him Whom the sin-offering represented, expressed his will to offer himself, yea, and what was more than himself, wholly to be consumed by the fire which, at the first, came down from heaven. These typical sacrifices, He Who in the Psalms speaks to God, declares that God would not have; "^dSacrifice and meat-offering Thou didst not desire," "Burnt-offering and sin-offering hast Thou not required;" and in contrast to each rejection of the typical sacrifices, He offers Himself; "^eMine ears hast Thou opened:" "Lo I come." However we explain the *words*, "Mine ears hast Thou opened," the meaning still comes to the same; perfect obedience, such as His was, and His Alone, Who, "^fbeing found in fashion as a man, became obedient unto death, and that, the Death of the Cross." If the words "mine ears hast Thou opened," (literally, "ears hast Thou digged, bored, for Me,") were only a stronger way of saying the same as Isaiah saith of Christ, "^gThe Lord God hath opened Mine ear, and I was not rebellious," it is still obedience which is foretold. Christ knew the Will of the Father, to do it. The symbolical act of boring the ear of the slave, who offered him-

^d Ps. xl. 6.^e Ib.^f Phil. ii. 8.^g Isa. l. 5.

self freely to belong to his master, had still the same meaning, that the slave should willingly obey the master, in whose service he willed to remain. The Greek translators doubtless meant the same, when they paraphrased an idiom unintelligible to the Greek, by "a body hast Thou prepared for me." With wonderful insight for uninspired men before the Coming of our Lord, they must have seen, that sacrifice was contrasted with sacrifice; "He Who should come," with the typical sacrifices which were rejected. And so they combined the meaning of the two phrases, "Mine ears hast Thou opened," and "lo I come," in their one phrase, "a body hast Thou prepared for Me." The sin-offering and burnt-offering were rejected, not in themselves, but in comparison with Him Who should come. But, in comparison with Him, they are rejected absolutely and entirely. It is not as when Samuel says, "^hto obey is better than sacrifice, and to hearken than the fat of rams," or Hosea, "ⁱI will have mercy and not sacrifice." Sacrifices are contrasted, not with any quality, but with a Person; not with obedience or mercy, but with His Coming Who should know the Will of the Father and should do it. As He Himself said, "^kMy meat is to do the will of Him that sent Me, and to finish His work." And this His coming is the consequence of that insufficiency of all other sacrifice. "*Then* said I, Lo I come." As in the second Psalm, upon the conspiracy and banding together of the kings of the earth, he says,

^h 1 Sam. xv. 22.ⁱ Hos. vi. 6.^k S. John iv. 34.

"*Then* shall He speak unto them in His wrath." *Then*, in the midst of, and in consequence of, their mad rebellion against the Lord and against His Anointed, He should speak to them, and, by speaking, quell them. So here. *Then*, when the unavailingness of all typical sacrifices had been seen and felt, "*then* he saith, Lo I come." He, moreover Who should come, is One, of Whom it had been written from the beginning of the revelation of God. "In the volume of the book" (i. e., the Pentateuch) "it is written of Me." Again it is all one, whether the much-embracing word, *upon*¹, signify, what was written *upon* Him, i. e., of Him, or so as to lie as a duty *upon* Him. For He came to fulfil that Will of God concerning Him, which was before "^mwritten in the Law and the prophets and the Psalms concerning" Him. But of this, in David's time, little was written except the one book of the Law. They called the Pentateuch, *then*, "the book," as in Daniel's time, the whole collection of sacred writings is called "the books," or as we say, the Bible. In that "*roll* of the book" was His Coming written of. Manifestly is it written there; in the Seed of the woman Who should bruise the serpent's head; the Seed of Abraham, in Whom all the nations of the earth should be blessed; the Shiloh or Peace-maker, of Whom it is said, He shall *come*: He again, of Whom Balaam spake, "ⁿout of Jacob shall come He that

¹ *by*. The Septuagint and St. Jerome render "of;" Chald., "because of." The Peshito (according to its wont,) retains the word.

^m S. Luke xxiv. 44.

ⁿ Num. xxiv. 19.

shall have dominion." Whence, "°He that shall come" became the well-known title of the Christ, as the Prophets so often say, "°the Redeemer shall come to Zion;" "¶till He come, Whose right it is;" "°He shall come to us;" "°it is time to seek the Lord, till He come;" "°the Lord Whom ye seek shall suddenly come to His temple;" "°your God shall come with a recompence," "°He shall come and save you;" "°The Lord God will come with strong hand."

The Psalmist speaks here rather of the mind with which He should come, than of the end for which He should come. His obedience found its highest fulfilment in Gethsemane and Calvary. But here he speaks of that Obedience, which healed our disobedience, as the cause, the life, the soul, the sanctifying principle of that Sacrifice, rather than of the Sacrifice Itself. *How* He should replace sin-offering and burnt-offering, he leaves to be said elsewhere. Here he says that it should be by the fulfilment of the Will of God. His good-pleasure coincides with the good-pleasure of God. "In sacrifice and meat offering," He says, "Thou hast no pleasure^x:" "In doing Thy good pleasure," He answers, repeating the word used of God, "I have pleasure^y." He exhibits the Atone-

° It is used as a well-known name in S. Matt. xi. 3; in S. John vi. 14, where our Lord is acknowledged by the people as "the Prophet who should come into the world;" and ix. 27, where Martha professes her belief in Him under that title. The title "the Prophet" is taken from Deut. xviii. 15, and combined with the other title. ° Isa. lix. 20. ¶ Ezek. xii. 27.

° Hos. vi. 3.

° Ib. x. 12.

° Mal. iii. 1.

° Isa. xxxv. 4.

° Ib.

° Ib. xl. 10.

° לא תפח

° תפח

ment in the act of obedience, as St. Paul saith, “^z by the obedience of One many are made righteous,” and in explaining this verse of our Psalm, “by which Will,” i. e., by the fulfilment of that Will of God which He had pleasure in fulfilling, “^a we are sanctified through the offering of the Body of Jesus Christ once for all.” The Will of God was the first cause of our Redemption; the Atoning death of Jesus, its means. As He saith, “^b God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.”

Such then was the value of free obedience in the sight of God, that in the priceless Sufferings of God-man Christ Jesus, our Redeemer, obedience entered as a primary condition of their value.

And yet it is on this very side, that He, our Saviour, sets Himself forth, as our Example. Not in His Wisdom or in His Power, but in His Moral Being, His Humility, His Love, His Obedience does He give Himself to copy, “that as He was, so should we be, in this world.” What is said of Him our Head, may, in Him and through His grace, be said in our measure of us, His members. He speaketh of us in Himself; and we in Him may use His words. We too may say, “Lo I come, to do Thy Will, O my God; yea, I joy to do it, and Thy law is within my heart.” We too, as many as have been made members of Him, have been sent into the world to accomplish in ourselves, and to discharge, in the order of His

^z Rom. v. 19.

^a Heb. x. 10.

^b S. John iii. 16.

Creation, a certain Will of God; and in the knowledge and accomplishment of that Will, lies our salvation, and the secret of our Predestination.

And, on that ground, have I chosen this subject for this, which is, to some of you, the beginning of our Academic year, because scarcely anything is of more moment to us, individually, than to know, to what special end God sent us into the world, and there is scarcely any, upon which it less occurs to most of us to think. In our Ordination-service this is brought before us in a way, which we, the Clergy, cannot escape. We must express our belief that we have been called of God. But, as children, we learnt of a wider universal call, which all of us alike should have. We learnt that of all of us, of whichever sex, whatever our talents, natural dispositions, condition, education: whatever profession we, men, might embrace, or if we should embrace no actual profession, all of us, we learnt, every baptised Christian, would, in the way of God's Providence, have a call, which would cement our first call into a state of salvation in our Baptism^c, with that last call, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and that this intermediate call was a real call of God. Over and above all the specific duties commanded in the second table, we were taught to profess our belief, that there was one comprehensive class of duties, enjoined upon each of us, "^dmy duty in that state of life unto which

^c "I heartily thank our Heavenly Father that He hath called me to this state of salvation." Catechism.

^d *Ib.*

it shall please God to call me." Common, every day duties, you may think. Yes, and because they are common every-day and all-the-day duties, they are just the duties, on which our salvation most turns, in which we have most frequent choices of pleasing or displeasing God, and in which men most prepare themselves for that throne in heaven, which God in His everlasting mercy destined for them, or, like Judas, for their "own place" in Hell. And on this very ground, a mistake is the more dangerous, because it places us in circumstances, which are not adapted to us, and for which we are not adapted; which are least calculated to develope what is good in us, and most suited to draw forth our evil; in which the temptations are just those which we are least able to resist; and those, hourly, yea many times an hour, continually, momentarily. All life becomes one mistake, its whole course one aggregate of sin, which might have been avoided, but for that first wrong choice.

The idea of God, as a Creator, governing the world which He had created, would, at least, involve this, that all stations, employments, offices, from the highest to the lowest, which minister to the well-being of the world, are ordinances of His. He, Whose will it is that society should exist, suggests to man by the wisdom which He has given him, or Himself quickening man's thoughts, whatever is needed for the well-being of that society. Again, He Who created that intense variety of dispositions, talents, powers, gifts, aptitudes, tastes, physical and moral capacities, has,

doubtless, not created all these without an end, nor has He created them for some general end only, but each for its own specific purpose in His creation. And the harmony between those ordinances in society, and that variety of individual talents and temperaments, would be complete, if each individual were placed exactly in that condition, which were best suited to his powers, and which he was best calculated to fulfil aright. We should think thus much of every society, formed by man for any object of man. We should account it a first principle in any political administration; it would be the characteristic of a well-ordered family.

But further, human society, in God's Hand, is not its own end, but a means for forming each soul of man, amid and through the trials incident to its daily tasks, for the perfection of its being. Each soul, which is, by its Creator, brought into this world, is the object of His care; each is placed, gifted with free-will, but with His purpose for it; its well-being to be worked out, through His grace, by its conformity to His will. Its course is marked out for it from end to end, in the mind of God. Every event, which shall befall it from birth to death, its growth, developement, daily trials, daily graces, His own secret inspirations, and its co-operation with them lie distinct in His All-seeing Mind. Each was formed for his own end, not for that of another.

This would follow from the simple notion of God, such as we believe Him. It was all harmony, or rather it was all one confusion, when

Heathen, who did not really believe a Creator, supposed the affairs of men to be hurried along by that same stern fate, to which they supposed their gods to be subjected, and at most conceived that the gods or Nemesis interposed in the drifting tide of human things, in order to avenge some extremest violations of the laws written in the heart of man. But it were the most senseless contradiction, to believe that God indeed created, and by His will, hourly upholds in being the, to us, infinite variety of created things, and yet to think that He brought each one of us into being without His own definite will for us; that He endowed each of us with our separate capacities, yet had no special end in so endowing us; that He created us to dwell with Him eternally, and yet cared not in what way we were formed, who, as many of us as by His mercy attain to that eternal bliss, are to be eternally the objects of His Good-pleasure, on whom His love is to rest, who are evermore to rest in His love. No! They are unworthy thoughts of the attributes of God; it is a failure to understand what *is* Omnipotence or Omniscience, to think that all this intricate maze of human wills, clashing with each other and within themselves, and each single will and heart among them, does not lie as clearly before Him, has not as much the whole course and order of its development laid down for it by His Almighty, Omniscient love; is not, in its whole being and every circumstance of it, as much the object of His thought and care, as was the creation of the light, at that moment when He said, "Let there be light,

and there was light." Under the guise of a mock humility, it is to dishonour God, to think that each individual thing in each man's life is too minute for God to observe, to direct, to will, to reward, or to punish, because, forsooth, it would be laborious for any created mind to attend to all at once, because we cannot conceive how His Infinite mind, without motion or distraction or passing from one to another, beholds each atom in the stillness of His eternal rest. It is Anthropomorphism as gross, to conceive of the Mind of God by any measures or imaginations of the human mind, as to think of Him as bounded by the limits of the human form.

But this, which is clear to human reason, now that it has been enlightened by the revelation of God, is contained in the revelation itself. Our Lord likens Himself "to a man taking a journey into a far country, who gave authority to His servants, *and to every man his work*, and commanded the porter to watch^f." St. Paul, more in detail, speaks of the different distributions of God's gifts, according to men's different needs, or the different offices which He allots to them. Thus of the different conditions of marriage and of celibacy he says, "Every man hath his proper gift of God, one after this manner, and another after that." And of spiritual gifts,—some of which yet remain, in their degree, to the present day, as "the word of wisdom," "the word of knowledge," "faith," and the "discerning of spirits:" others God gave or intermitted, as it seemed to Him good (as the

^f S. Mark xiii. 34.

^g 1 Cor. vii. 7.

gifts of healing, or miracles or prophecy, he says, "^bThere are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." One Source, he tells us, there is of all alike, and all are so far honoured alike, in that they have their gifts from One God, Father, Son, and Holy Ghost. But, as there are different ministries in the one Body of Christ, so are there, proportioned to them, "diversities of gifts." St. Paul speaks not only of the higher, but even of very inferior gifts, since he likens individual Christians, with their several gifts, to the many members of the one body, and especially presses the need which the whole body has of "those which seem to be more feeble," "those which we think to be less honourable," "those which are uncomely." So God, he saith, "ⁱhath tempered the body together, having given more abundant honour to that which lacked."

The principle which the Apostle lays down, has its application at all times, that God, in assigning different offices in the Body of Christ, appoints therewith different graces, befitting for them. He allots no task, without accompanying it, to those whom He calls to discharge it, with the grace specially needed to discharge it aright. In ordinary life also, "there are diversities of gifts, but the same Spirit." As each circumstance of life has its own special trials, so also has God allotted to it its own peculiar graces. There are such spe-

^b 1 Cor. xii. 4. 6.ⁱ Ib. 24.

cial trials and special graces for those who rule, and for those who are ruled; for the state of marriage, or celibacy, or widowhood; for the office of master or of servant: for the pastoral office, and for the civil magistrate: for the merciful duties of the Physician, for the just righteousness of the law, for the strict integrity of commerce, for the honest labour and suffering of the peasant. All, from highest to lowest, are “^k God’s ministers, attending continually on this very thing,” each supplying, in God’s stead, what is lacking for the well-being of life, or the well-ordering of society. When they discharge their offices aright, through them God teaches, God heals, God rules, God reveals the mysteries of His own physical creation or of man’s mind; He checks the evil-doer, promotes peace, knits in one what lies apart, and, by what seems nearly the lowest, yet, with a wisdom of His own, He bringeth food out of the earth and maintains the life of man. Yet as God accompanies the discharge of these and all other duties with the graces proportioned to them, in those whom He calls to each duty, so, if He calls not, we are out of the order of His providence; we have taken ourselves out of *His* Hands into our own; we have no right to look for His aid in perils where He did not place us, nor for His grace in duties to which He did not call us. If we begin for ourselves without God, what can we expect, but to be left to ourselves, to end without God?

This, then, is the secret of the choice of life,

^k Rom. xiii. 6.

to learn what, among the manifold duties of His great household, God, in the eternal purpose of His love, willed each one of us to discharge, what post or place or station He, in His Infinite Wisdom, deigned to design for each, creating us for it, preparing us secretly to discharge it, and having in store for us all that succession of graces and inspirations, by which we shall, day by day, discharge it aright, “¹as good stewards of the manifold grace of God.” To have discovered this, and to have placed ourselves in that path, conforming ourselves therein to the will of God, is to have taken, by God’s grace, a decisive step in the way of salvation. For it is to have chosen the will of God, and united our own to His; it is to be in the way, which He marked out for us, as that in which we should most surely attain our salvation: it is to answer the purpose of God for us; is it to be under the guidance of the All-wise, the protection of the Almighty.

“Our whole predestination,” says one^m deeply acquainted with our nature, “well nigh turns on the choice we make of our condition of life. Thereon depends almost exclusively the happiness or misery of our eternity. On this ground. Predestination, Theologians say, is nothing else, on the part of God, than a certain enchaining of graces, prepared for us; and, on our part, a course of actions, whereon is grounded that judgement, wherewith God decides upon us. Now the greater part

¹ 1 S. Pet. iv. 10.

^m Bourdaloue, sur l’ambition. Sermon pour le Mercredi de la deuxième semaine de Carême. Œuvres T. i. p. 260.

of the graces which we receive, are graces annexed to our condition: and almost all the sins which we commit, arise out of the temptations to which our state of life exposes us. How many damned in hell would have lived like saints on earth, had they followed the voice of God, and embraced the state to which God called them; and how many saints in heaven would have been, on earth, ungodly and profligates, had they chosen a condition to which God called them not."

True it is, that in every condition of life, which is not in itself contrary to the will of God and a violation of His laws, men may be saved. True, again, that every condition of life has its own special temptations; the holiest or the lowliest has its own trials, wherein, without the special grace of God, men may lose their souls. True, yet again, that amid all the variety of talents and dispositions, which God has created, there are some fitted for every place in society, which His Providence has ordered or which He permits; nay what would be the most destructive to those whom God has not fitted for it, may be the means of holiness to those whom He created thereto. Joseph, amid seduction, became a pattern of purity; Moses was perfected in meekness as the head of an unruly, rebellious host; Obadiah learnt compassionate zeal and faithfulness in the court of Ahab and Jezebel; Daniel became the "man greatly beloved" of God, as an eunuch in the palace of a luxurious, God-denying Conqueror. On the other hand, "a just Lot," who, in Sodom, had

^a 2 S. Pet. ii. 7, 8.

been "a preacher of righteousness," and "vexed by the filthy conversation of the wicked his righteous soul from day to day," fell most grievously in his old age in the cave, where he had lingered contrary to the mind of God.

But, on that very ground, the choice of a condition of life requires the more discrimination, the more wisdom, the more enquiry as to the Will of God. What is for the salvation of one, for whom it lay in the eternal purpose of God and whom God called to it, may be for the damnation of another whom God called not. The same profession, which to many under command has become a discipline to life, has, to thousands who have entered it out of indolence or vanity, been a nursery for hell. The greater nicety of adaptation there is between employments and characters of mind, the deeper self-knowledge it requires to choose the employment, suited to the depths of one's own character. Even on the surface, the qualities, which man would think the most fitted for any employment, which *do* adapt him for the clever performance of certain of its offices, are those which, developed, lead him into most habitual sin. Qualities which, but for his employment, might have lain almost dormant or have been subdued, are brought out into active habits, which make him his own idol, an alien from his God. There is no power of mind, which may not serve God Who gave it; there is no power which may not the rather alienate the soul from God. Place a shrewd calculating man in an employment which gives full scope to shrewdness; or one in whom vanity is

a chief ingredient, in an office involving display; or an ambitious man in a career, opening out continued advancement; or an ingenious man, where ingenuity is prized above truth; or an over-careful man in an office with paltry uncertain gains; or an unreverent mind in an employment which is to amuse his age; and his whole life and every part of it will be tainted by his besetting sin. As many acts in life, so many sins. Fraud will mingle itself with the whole course of life in one; vanity will, in another, desecrate what might have been noble service of God, but which now ministers to damnation; shrewdness, in the other, hourly breaks the golden rule of love. We may remember, how a profession used to be stigmatised as "pettifogging." Why, but because into a profession, which might, of all others, most heal the wounds of love and promote peace, men were thrust or thrust themselves uncalled, who contrariwise inflamed them? Again, natural virtues, so to say, might become occasions of sin. Place a person of easy temperament in a post which requires firmness, or one of rigid strictness in a place of arbitrary rule, that easiness of temper involves a continual temptation to acquiesce in sin and to deny Christ, that strictness may readily degenerate into hard-heartedness. What more common in history than the remark, that a character, whose good is now overlaid with evil, might have been even noble, but for the circumstances, into which he was cast or cast himself, and which developed the evil in him? What is this but to say, that had he been placed, where God, not man, called him;

he might have left a good name on earth, and have been a saint in heaven? It is almost a proverb that "a man has mistaken his calling;" or men say, that such an one is, for instance, "a bad clergyman, but would have made a good man of business," or the like; in other words, he is now a blot on a profession into which he was not called, and, it may be, through lukewarmness, or negligence or indolence, or distaste for Divine things, a destroyer of souls, and that the more, through qualities which, in a sphere suited to him, might have adorned his calling.

But further still, there are, in all of us, by nature, depths of good or evil, which may sleep for years, until an occasion draws them out. The imagination of childhood or youth has been brought into act suddenly in advanced years. We have often been surprised, in history or in actual life, to see how men have risen or fallen, beyond any thing of good or evil, which we conceived to be in them. For nothing which lay on the surface of the character, as we read it, was allied to so great good or to such deep evil. God alone knew the soul, Who made it.

And therefore it is of the more moment, that He Who Alone knows the soul in its depths, He Who wills its salvation, He Who has prepared its course, from its birth to that one of the "many mansions" for which He made it, He Who Alone judges for it aright in the calm depths of His Wisdom, He Who has fore-ordained for it all that succession of special graces, by which He would uphold it along that course which He has appoint-

ed for it,—that He, in His wisdom and love, not we in our caprices or passions, our ambition or interests or vanity or indolence or pride, should determine for us the course which is to lead us to our eternity.

True, that when He has called us and we have obeyed His calling, we need singleness of heart and His continual grace, to fulfil that calling. He has not made *one* step between us and Himself. We have entered on our course, not fulfilled it. True, that our natural besetting infirmity will be our trial *in* the calling to which God calls us, as well as out of it, in that into which we thrust ourselves. But in our own proper calling where God places us, it finds least with which to ally itself; least, whereby it may be called out and through which it may ensnare us. In our own calling, it is still a clog to hinder our advancement; out of it, it precipitates us to the abyss. When men place themselves apart and away from God's calling, it is mostly that very passion, in some grosser, or more subtle form, which gave the impulse to their choice, or decided their decision. If men choose not their calling with a view to God's glory and their own salvation, they mostly choose it with a view to their own ruling passion.

True yet again, that we need God's Wisdom and help, not to labour only *in* our calling, but *throughout* it, in the whole extent of its duties and obligations. But in a calling into which God calls us, we have all those graces which He has attached to that calling, His light enlightening,

and His strength, instrengthening us. Out of that calling, we are like the prodigal, who extorted from his good father "the portion of goods which fell unto" him, to spend it in a country afar from Him, out of His sight, His care, His protection, His grace, independent of his Father, the would-be sovereign lord of His gifts of nature or of Providence. True, once more, that every where we need the crowning grace of perseverance unto the end. But God crowns by that grace all the other well-used treasures of His former grace. If we take ourselves into our own hands, we need, not the grace of perseverance, but that rarest grace of conversion, to see that a life, prosperous, it may be, according to this world, and in which men speak well of us, has corrupted our souls and estranged us from our God. It is a startling marvel to us, when one who has been called by the grace of God to his condition, falls away. The prophet, who, having obeyed God's call and fulfilled His command, listened to the seducer who spake to him in the name of the Lord, is sadly known as "*the* disobedient prophet;" *one* faithless found among the faithful. One prophet fell, (we trust, not in death,) among the "goodly fellowship of the prophets" of Israel; one Apostle, whom the Truth from the first called "a devil," perished, out of "the glorious company of the Apostles." But it is a yet more startling marvel of grace, when one, who has taken a wrong course, is recalled out of it. Baal and Ashtaroth had eight hundred and fifty prophets; Jeroboam had consecrated whosoever would, as priests of the high

places. But of all the priests of Israel, or of all "the prophets who said, the Lord saith, and the Lord had not sent them," we hear not of one who was converted to God. It seems to us a pitiable thing, when Saul and Jeroboam and Jehu, who had once been called by God, fell away. It seems to us nothing strange, that men who sought *only* their own ends, should die, as they had lived, apart from God. But that men called by God to do any will of His, should forsake or contravene His will and perish, this, while we look only on those earlier days, when they promised fair to be instruments of God, is pitiable beyond all pity. But therewith we bear witness to ourselves, how precious beyond all price it is, to have had a call from God to those duties, in which life is henceforth to be passed.

Yes, precious it is beyond all price, to hope that God, "from Whom all holy desires, all good counsels and all just works do proceed," did, by the secret inspiration of His grace, when life was yet fresh before us, draw us to that office in the mystical Body of His Son, in which He willed that we should pass it. Blessed, full of blessing, is that hope. For then, whatever our failings may have been, we have been in that road towards our everlasting home, whereby He willed that we should attain to it; then our labour has not been in vain, for it has been His Will; then He has looked upon us, has deigned to call us, His Eye has been upon us in our work; then we may hope that our labour has not been mere hu-

man activity, but of His grace ; then we may trust, of His mercy, that the work, begun and continued, will also be ended in Him.

This calling, and the joy of this calling, each of you, my sons, still may have; nay, you *must* have it, unless (God forbid!) you forfeit that place for which God created you. Manifold as those callings are which seem open to you, in man's sight, there is one only for which God created each one of you. He Who appointed for you your end, appointed also the way for you. He Who made you, as He gave you those endowments (whatever they be), which each of you possess, as He caused you to be born of Christian parents, received you into His Church, made you members of His Son, so, in His wise love, He designed for each one of you that course wherein you should be perfected by His grace, and have that place in His everlasting kingdom, for which, and for no other, He created you. He has given you free-will, that you may freely choose Him, your God, and His Will. He who could dispose of us without our wills, respects our free-will; He will not force us even to our good; He willed that even the Incarnation should not take place, until His creature, by His grace, said, "Behold the handmaid of the Lord, be it unto me according to Thy word." He waits for our wills. He, our Master and Lord, willeth rather to be our Father; He, in Whose hands our breath is, waits patiently for our wills, to choose what He chooseth for us, and find in that choice our exceeding great reward. But as there is no employment which is

not safe for thee, if God calls thee to it, so there is no one which is not dangerous to thee, if thou enter it without having consulted God.

But how wouldest thou consult God, on that which most nearly concerns thy salvation, thine acceptable service of Him, thine everlasting life with Him, or thine everlasting death without Him? How wouldest thou consult on any thing, which deeply affected this brief life's ease or happiness? Not amid frivolity or jesting or chaffing; not rashly or precipitately; not from the fashion or opinion of those around you, not from some passing impulse of the circumstances of the day, not even on the opinion of those who did not know thy soul's depths, and the inmost stirrings of those depths by the Spirit of God. Yet even when thou comest to debate with thyself, thine own self, if thou take not heed, will mislead thee. Thou must be hushed to thyself. Thou must silence ambition, or love of ease, or interest, or vanity, or pleasure, or indolence; and set this alone before thee, Are the duties of this state of life, those which I can best perform, and in which I may most glorify God? Are the irksomenesses of it, such as I can unwearied endure? Are the risks to salvation, involved in it, such as, not in mine own strength, but by God's grace, I can look to overcome? And there are as many perils to thy salvation, as there are temptations to thine own ruling passion. This were matter of human prudence. But thou needest, in this, more than a human knowledge of thyself or than human wisdom; and this God will give thee, if thou ask

Him with a pure heart. He Who has laid down your future for you, if you will obey His Fatherly counsels, He Who has made your conformity to His designs for you of such moment to your salvation, has pledged Himself to guide you, if you ask His guidance. Only you must approach His Aweful Majesty, not amid reserves or half-heartedness or self-deceit; not pretending, like Balaam, to seek to know God's will, but, all the while, holding fast thine own; still less amid known wilful sin, and misuse of thyself and of the powers, as to whose use you profess to consult Him. But with the earnest will of the future Apostle, ask Him, "Lord, what wilt Thou have me to do," with full purpose, by the grace of God, to do it. Life seems now long before thee. A few short years, and it will have shrivelled into nothing. A few brief years, and all, after which thou couldst ever chase, and ten thousand times more than thou canst ever attain, will be to thee, what it is in itself, an empty unsubstantial show, perishing in thy grasp, and nought will remain, save its effects on thy soul, nought, save thy thoughts, words, deeds, good or evil, by which thou wilt be judged. For that Day God made thee; for that Jesus redeemed thee. He longeth for thee, for whom He died. He stretcheth forth His Hands to thee from the Cross, and desireth to receive thee. For thou art a part of the travail of *His* Soul, of Whom the Prophet saith, "He saw of the travail of His soul and was satisfied." He, thy Life, willeth to be to thee the Way. He, if thou commit thyself unto Him, will bring thee to Him-

self. "P He will be thy Guide over death." Then when the world and all its pomps, and all that is therein, shall be burnt up; then in that glorious Dawn of true knowledge, uncreated glory, essential love, the sight of God, the likeness to God, thy Master's praise, thy Master's joy, if thou have indeed, in purpose of heart, chosen the will of God, thou wilt know what it is, to have chosen God.

P Ps. xlviii. 14. See on the text, Pusey, *Daniel the Prophet* pp. lxvi. lxxx.

SERMON XIX.

1 Cor. xii. 3.

No man can say that Jesus is the Lord but by the Holy Ghost.

Strange that the prodigality of God's love should be an occasion the more of man's ingratitude; that the fulness of His gifts should choke and stifle His creature's sense of them. Yet so it is in nature and in grace. God's most ordinary gifts in both are the most necessary to His creatures, and, because the most ordinary, are the least regarded. In nature, His gifts of air, light, health, strength, activity, beauty of creation, buoyancy of spirits, are (as was observed by a Heathen, as to all our goods) "most prized, when lost." Men take them as their right, enjoy them, complain of their absence; few either think of, or thank their Giver, for them. In grace, people take it as a matter of course, that they are Christians; they would be shocked or offended not to be thought Christians; pious writers have taught some of us to thank God habitually that we are "a Christians, not heathen." Yet, for the most part, persons who would

^a Bp Andrewes' Devotions.

thank God for some remarkable interposition of His grace, are so accustomed to the thought of being Christians, that it does not occur to them to thank God for it; perhaps they make a merit of it to themselves. Yet what gifts of God does our being Christians imply! I speak not now of the foundation of all, that God became Man, the Word was made Flesh, or all those unfathomable mysteries of His Love in His Cross and Passion, or His unceasing Intercession at the Right Hand of God, whence He poured forth the Gift of this Day. But what does it involve to us individually? If we thought seriously of the infinite Greatness of God and our own nothingness, we should sink to the earth at the thought. What saith Holy Scripture? “^bIf any man have not the Spirit of Christ, he is none of His.” “^cYe are not in the flesh, but in the Spirit, if so be the Spirit of Christ dwelleth in you;” “^dbe filled with the Spirit;” “^eGod hath sent forth the Spirit of His Son into your hearts;” “^fan habitation of God through the Spirit.” “^gIf a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.” What words! “*Have* the Spirit,” as our own, “*be filled* with the Spirit,” “the Spirit of Christ *dwelt* in us,” “the *habitation* of God!” Are we in heaven or on earth? Surely at least, as the patriarch said of old, “^hthis is the gate of heaven,” its very vestibule, its outer court. We do not yet see God, as we hope to see Him there, we but seldom feel

^b Rom. viii. 9.^c Ibid.^d Eph. v. 18.^e Gal. ix. 6.^f Eph. ii. 22.^g S. John xiv. 23.^h Gen. xxviii. 17.

His Presence, and yet God, Who filleth all things, Whose Presence space is, really, actually, substantiallyⁱ, dwells in this human soul of ours, which He created for Himself. And yet even of those who believe it, how few, and how seldom, are their thoughts of it! What object of anxiety, what pursuit, what interest, does not more occupy the soul than the thought of the Holy Inmate within it, that it is the dwelling-place of the All-Holy Trinity? What is that Sacrament whereby, in the words we so often hear, "we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us?" Were this vouchsafed to us once only in our lives, had we to look forward to it as one gift once given, what would men think of it, how prepare for it? But now that we can scarce count our communions past, it is thought much, if God have His half-hour of thanks, and men go and forget what manner of men they have been. Men think much, if God give them some sensible devotion. Who well nigh habitually thinks that he cannot say one, "Our Father," one "God be merciful to me a sinner," without the Holy Ghost? Yet the Psalmist says, "^kBlessed be God, Who hath not turned away my prayer nor His mercy from me."

Take, again, our very faith in Christ, whereby

ⁱ See Petav. de Trin. viii. c. 4—7.

^k Ps. lxvi. 20. "As long as we are here, let us ask God that He remove not from us our prayer and His mercy, i. e., that *we* should pray perseveringly, and *He* perseveringly compassionate. For many grow languid in prayer, and in the freshness of their conversion pray fervently, afterwards languidly, after that coldly, then negligently, as though safe. The enemy is awake; thou sleepest. That we fail not in prayer, is of His

we believe that He is Very God, "Who for us men and for our salvation become Man." How is it esteemed a matter of course! Men tamper with it, hold it as if it were their own, as if, do what they may, they could not lose it, or, if they lost it, they lost nothing true. And yet Scripture saith, "No man can say that Jesus is the Lord, but by the Holy Ghost." What Scripture saith, it saith for all times. Not only then, when to confess Christ involved the "loss of all things," when the fire, the rack, the red-hot iron-seat, the wild beast, the flesh-rending hooks^m, were the portion of those who confessed the name of Christ; but now too, when Satan uses his flatteries instead of violence, "No man can say that Jesus is the Lord, but by the Holy Ghost."

It is then, I trust, not alien from the mystery of to-day, that I have in God's Providenceⁿ to speak this day of the short-comings, or errors, or contradictions to truth in those, who are, by inheritance, God's chosen people, in whose stock we, once the wild olive-tree, have been, contrary to nature, grafted in, to whom the Prophets of God spake, of whom they were.

So may we, by God's grace, be less unthankful good gift. Wherefore he says, 'Blessed be my God, Who hath not removed my prayer, and His mercy from me.' When thou seest that thy prayer is not removed from thee, be assured that neither is His mercy removed from thee." S. Aug. in Ps. lxxv. fin. T. iv. p. 654.

^l Phil. iii. 8.

^m See Gallonius de mart. cruciat. c. 4.

ⁿ The Sermon on "the Jewish interpretation of Prophecy" which the writer was kindly appointed to preach by the Very Rev. Dean Liddell, Vice-Chancellor, in Lent term, was, when he was prevented by illness, kindly transferred to Whitsunday.

for this His gift. So may we see the more, that not of ourselves, but of His rich mercy, we bear that glorious name whereby we are called, and have all the countless gifts which it involves, the very least of which is greater than all creation besides.

The expectations of the Jews (i. e., of those who remained such) as to Him, of whom the Prophets spake as to come, as the future Deliverer, the Teacher of a new law, the Centre of a new Covenant, the Bearer and Taker-away of our sins, the Bringer-in of everlasting Righteousness, the perpetual Intercessor, the everlasting King,—and so their interpretations of those prophecies in which the men of God so spake, must needs have varied, before Jesus “^o came unto His own,” and after “His own received Him not.” For since, as far as those interpretations were true, they had their realization in the Gospel, being fulfilled in Jesus, Jews must, if they received them, believe in Him, in Whom they were fulfilled. This was brought out in their controversies with Christians. Having to argue on a common ground that there were prophecies, of which the Jews were the keepers and witnesses, the Jews had either to own that He “^p Whom” their fathers “had crucified, was both Lord and Christ,” or to devise some new explanation of them. But controversy seems, after the first, to have been relatively rare; and the Jews continued to develope their thoughts about the Redeemer to come, without heeding for a while, how far they coincided with the Gospel.

There are then three phases of the interpre-

^o S. John i. 11.

^p Acts ii. 36.

tation of prophecy, as bearing upon the belief in the Messiah. First, such insight as uninspired reflection gained from the study of the prophets themselves, before our Lord came. This we gather from incidental notices of thoughts or longings of uninspired persons, mentioned in the Gospels, as also in books of a præ-Christian date. Such are the earnest portions of the so-called book of Enoch, the Psalter of Solomon, the Jewish Sibylline book, the book of Jubilees, the Ascension of Moses^a, and, sometimes in translation, sometimes in paraphrase, the Septuagint and the two earliest Targums. Of these, the Gospels contain brief glimpses of the mind of the people, or the learned; the other writings express the thoughts of representative minds influenced by, and influencing the whole; the paraphrases have almost the stamp of Jewish authority: for since they were to be publicly read, it can hardly be supposed that care would not be taken, that they should at least not contravene the traditions, to which, in other respects, the Jews clung so pertinaciously.

Of these, the most spiritual was that, which represented the minds of the people. They, in their simple faith, received and reflected more truly the teaching of the Prophets, than their professed expositors; as the unlettered faith of martyrs from the people is at times a truer witness to the Christian

^a For the date of the Book of Enoch, see Pusey's *Daniel the Prophet*, pp. 390—394. On that of the Jewish Sibylline book, see *Ib.* pp. 364—366. On that of the other books, see Langen, *Das Judenthum in Palästina zur Zeit Christi*, pp. 64. sqq. 84. sqq. 102. sqq.

faith, than the language of a philosophic father. To them, a well-known class of worshippers in the temple, the awaiters of redemption in Jerusalem, the aged Anna spake concerning the child Jesus, carrying on Simeon's inspired words, who blessed God for Him, as His salvation, "a light to lighten the Gentiles, and the glory of His people Israel," but also, as "set for the fall and rising again of many in Israel and a sign to be spoken against."

They, too, doubtless, looked for the restoration of a visible Theocracy, in which the Messiah should be a visible king. Yet the shortlived burst of devotion, with which they attended to Jerusalem Jesus, sitting upon an ass, was for things wholly spiritual, "s Blessed be the King that cometh in the Name of the Lord; peace in heaven, and glory in the highest." "Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord, Hosanna in the Highest." And when asked, Who is this? they speak not of temporal greatness, not of a king, but of a prophet, and that from the despised Galilee; "This is Jesus, the prophet of Nazareth of Galilee."

The less any had of expectations of this world, the more spiritual their belief. The belief of the Samaritans must have been mediated through the Jews. But they had no Theocratic kingdom to look to; and so, though for the time they "t worshipped," our Lord tells them, "they knew not what," they looked to the Messiah, as a Revealer of truth, and a Saviour. "u When Christ is come,

^r S. Luke ii. 38.

^s Ib. xix. 38.

^t S. John iv. 22.

^u Ib. 25.

He will tell us all things;" "v We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

And this,—in harmony with what St. Paul says, that the Jews, "w being ignorant of God's righteousness, and going about to establish their own righteousness, submitted themselves not to the righteousness of God,"—is precisely what is so wanting in the expectations of those Jews who have left records of what they looked for.

The Author of the Jewish Sibylline book foretells a kingdom of universal righteousness and peace, whereof the Greeks were to partake by abandoning idolatry and their heathen vices, and following the universal holiness of the then people of God^x. The earnest writer of parts of the book of Enoch was a preacher of impending judgement upon an ungodly world. The Messiah was to be "v the light of the Gentiles, the hope of the troubled;" unrighteousness was to pass away before Him, and the unrighteous to perish at His Presence^z. But little notice is there of repentance^a. Sinners are the objects of God's judgements only, the righteous of His bliss, "b inaccessible to sin or misdeed." The Psalter of Solomon knows only of the sinless people, of a king pure from sin, who shall expel sinners from His inheritance, crush the pride of sinners, and destroy the ungodly nations with the rod of His mouth^c.

v S. John iv. 42. w Rom. x. 3. x See Pusey's Daniel the Prophet, pp. 366. y 48. 4.

z See Pusey, Daniel the Prophet, pp. 385—387.

a Ib. p. 387. b 45. 5. c Ps. 17. 23—end, in Fabric. Codex Ps.-Epigr. Vet. Test. pp. 964-969.

Philo, although he speaks conditionally, seems to expect an universal conversion of his people, and that then they would all be restored to their land, and their punishments would fall upon those who had jeered at them. “^dIf they change with their whole heart—they will obtain favour from the merciful and saving God, Who giveth to the human race that choicest gift, kindred with His word, from which, as an archetype, came the human mind. For although they be in slavery in the utmost parts of the earth with the enemies who led them captive, yet in one day, as at one signal, all will be freed, the universal change to virtue striking amazement into their masters. For they shall let them go, being ashamed to be lords over their betters. But when they shall obtain this unexpected freedom, they who, a little before, were dispersed in islands or continents of Greece, or Barbary, shall with one impulse from various quarters come to one spot, led by a form Diviner than human, unseen by the rest, visible only to the saved.” And then he describes, in language of Isaiah, the restoration of the old wastes.

Not unlike is the somewhat later book of Jubilees, but sharpened in tone by sufferings from their Roman masters. It too describes a °time of universal conversion, and holiness, and peace, and joy, following on a time of extremest misery. “Then should the Lord heal His servants, and they see deep peace, and pursue their enemies. No Sa-

^d de execr. v. fin. ii, 435, 6. ed. Mang.

° See the German translation in the *Jahrbücher d. Bibl. Wiss.* c. 23. (iii. 24.) quoted by Langen, pp. 446, 447.

tan or evil destroyer should be there: they should see all their judgement and all their curse rest upon their enemies; their bones should rest in the earth; but their spirits should have much joy, and should know that it is the Lord, Who executeth judgement, and sheweth mercy on hundreds and thousand, and on all who love Him."

The author of "the Ascension of Moses" follows in this. "The kingdom of the Lord," he says^f, "shall be in the whole creation and then Satan will have an end," but he brings out more the Person of the Saviour. "The Messenger," [the same as "the Angel of the Lord,"] "Who ever avenged them of their enemies, the Heavenly One will rise from His Royal Throne, with anger for His children." The shock to nature is described in the language of Joel and Isaiah, "because the most High God, the Eternal, the Alone, will lift Himself up and come visibly, to punish the Hea-then and to destroy all their idols. Then should *that* be fulfilled, "God will exalt thee, and place thee in the starry heavens, and their dwellings; and thou wilt look down from on high and see thine enemies on the earth, and recognise them and rejoice."

The writer looked then for no earthly kingdom, but a heavenly kingdom with a Divine King.

The two contemporary Chaldee paraphrases were, by the nature of their office, as interpreters of Scripture, more tied down to its text; so that their contribution to our knowledge of the expectation of the Jews lies rather in their attesting

^f Ceriani Monumenta, i. 1. p. 60. quoted by Langen, p. 451.

widely, what signal prophecies of our Lord the Jews at that time interpreted of the Christ to come, than in their expanding the meaning of the Prophetic word itself. In remarkable contrast to later Targums, Onkelos nowhere, Jonathan in three places only^g, adds anything beyond what lies in the name Messiah itself. Yet this too may involve much, as when Isaiah says, “^hIn that day, shall the Lord of Hosts be a beautiful crown,” and Jonathan paraphrases, “In that day shall *the Messiah* of the Lord of hosts be a crown of joy.” But in that he thus interprets at least thirty passagesⁱ, it is plain, as to how large a body of prophecy, (and some of them very signal and crucial) he agrees with Christians. He interprets mostly like the Gospel, those which speak of Christ’s kingdom, His universal rule, the peace and joy therefrom ensuing, His righteousness, His meekness, gentleness, His revelation, lawgiving, His being a Covenant to the people, a Light of the nations^k. Nay more, although in conforming Isaiah’s great prophecy of our Lord’s atoning Sufferings for us to their belief, he removes all mention of suffering from the Messiah, and assigns it to the Jewish people or the heathen, yet he admits that the

^g 1 Kgs. iv. 33. Mi. iv. 8. Zech. iv. 7.

^h Isa. xxviii. 5.

ⁱ Buxtorf Lex. v. מָשִׁיחַ quotes 2 places from Onk. Gen. xlix. 110. Nu. xxiv. 17. and from Jonathan 1 Sam. ii. 10. xxiii. 3. 1 Kgs. iv. 33. Isa. iv. 2, ix. 6, x. 27, xi. 1. 6, xv. 2, xvi. 1. 5. xxviii. 5. xlii. 1, xliii. 10, xlv. 1, lii. 13, liii. 10, Jer. xxiii. 5, xxx. 21, xxxiii. 13, 15. Hos. iii. 5, xiv. 8. Mic. iv. 8. v. 2, Hab. iii. 18. Zech. iii. 8. iv. 7. vi. 12. x. 4.

^k Jon. in Isa. xlii.

Messiah shall be an intercessor, and *that* for the sins of His people, “¹He shall intercede for our guilt, and for His sake shall our iniquities be forgiven.” “^mAll we, like sheep, were scattered; we went captive, each his own way; and it was the good pleasure of the Lord to forgive the transgressions of us all for His sake. He besought, and He was heard; and before He opened His mouth, He was accepted.” Under this forgiveness, he probably understood little more than the remission of the temporal punishment of their sins, since, in the immediate context, there is mention of deliverance from their enemies; as, “He shall take away the dominion of the peoples from the land of Israel; the transgression, whereof My people have been guilty, shall come to them.” Yet, stiff and petrified as the confession of an Intercessor may be, it still implies some felt unworthiness to approach to God. It is a rock, from which, if stricken by the rod of God, the streams of repentance may yet flow.

Yet, diligently as notices of sufferings have been avoided, even in violation of language, it still escapes him to say, that the Messiah “ⁿshall be a contempt,” and that he “^odelivered his soul to death.” Whether the force of the word extorted the unexplained translation, it stands as the insulated mention of the Death of Christ in Jewish writings, except the 4th book of Esdras^p, until the invention of a Messiah Ben Joseph rescued them from acknowledging the offence of shame as the ves-

¹ on Isa. liii. 4.

^m Ib. 6.

ⁿ Ib. 3.

^o Ib. 12.

^p 4 Esdras vii. 29.

tibule of glory. It was not until after our Blessed Lord's Death, that there is any notice of a death of the Messiah. The Jewish Sibyl spread even in the Roman empire the belief in a birth of a Virgin, learned from the Septuagint rendering, "The Virgin shall conceive^a." They could conceive a supernatural human birth: but, that death, which ends all human greatness, should open the gates of heaven and conquer to God a redeemed world, was a Divine paradox which the human mind could not grasp, until it saw it fulfilled. "We know," says St. Justin's Jewish opponent^r, "that He shall suffer, and be led away like a lamb; but whether He is to be crucified also, and die so shameful and dishonoured a death, accursed in the law, shew us. For we cannot come even to conceive such things."

Strange that the despised Galileans should first cry, "Hosanna to Him who cometh in the Name of the Lord;" that the outcast Samaritans should learn of Him as the Saviour of the world from those who had no dealings with them, that they should alone own Him, not as the King only or the Deliverer, but "the Converter^s."

This body of expectation or interpretation, —

^a Langen, I think, rightly connects the mention of the "maiden to whom He, Who had created Heaven and earth, gave everlasting joy, in whom He should dwell, and who should have deathless light," with the rendering of the Septuagint, "*the Virgin*" (*ἡ παρθένος*) "shall conceive," of Isaiah vii. 14. (the words following in the Sibyl being from Isaiah xi.) and with this again, the "*Deum Soboles*" of Virgil, in his Eclogue iv., in which so much is borrowed from the 3rd Sibylline book.

^r Dial. n. 90.

^s Carm. Samarit. iii. 22. p. 75. ed. Ges.

Christian in what it admits, failing in what it omits, right in its statement of the universal empire of the Messiah, the subdual of His enemies, the peace of His sway, the holiness of His true people; wrong, in that it looked for a kingdom which should be of this world also, or that it claimed the righteousness as man's own obedience to the law of God, not "the righteousness of God, which is of faith"—is much enlarged in the traditional works of unknown dates, which, amid much foreign matter, embalm the ancient interpretations. The later these are brought down by any, the longer the period is prolonged, in which Jews, apart from Anti-Christian controversy, nourished their faith in the Christ Whom they looked for, by those same places of the prophetic word, on which we too dwell with loving reverence, as speaking of Jesus. Perhaps, after human hopes failed them, the minds of the more thoughtful Jews, according to that great law of our nature, became freer to think on the sufferings of the Great Sufferer. Certainly both in the traditional interpretation of the law and in the mystical books, the Sufferings, though not the Death, of the Messiah became part of the belief of pious minds.

They read in the Talmud, on the authority of Doctors accredited among them, that God "u loaded him with commandments and chastisements like millstones," and v His Name is called The sick; because of that, "He bare our sicknesses;" or that

^t Rom. x. 3. ix. 30.
Fid. f. 228.

^u Sanh. p. 93. 2. in Mart. Pug.
^v Chelek in Mart. f. 672.

“^wThe sign” (whereby He could be recognised)
 “was that He sat among the poor, bearing sicknesses, Himself in like way stricken, as is written,
 ‘And He was wounded for our transgressions.’”

Nay, a traditional authority, who was as yet young, when the 2nd Temple was destroyed^x, speaks of the merits of the Sufferings of the Messiah, as out-weighing the evil merits of the first Adam, and *that*, because the love of God surpasses His justice, in a way which reminds us of St. Paul’s language to the Romans. “^yR. Jose of Galilee said, ‘Go and learn the merits of King Messiah, and the reward of the righteous from the first Adam, on whom was laid only one negative commandment, and he transgressed it. See how many sorts of death were inflicted on him and his generations, and the generations of his generations until the end of all generations. And which attribute is greatest, the attribute of goodness or of vengeance? He saith, the attribute of goodness is greater, that of vengeance the less. And the King Messiah humbled Himself, and was afflicted in behalf of transgressors, as is said, ‘And

^w Ib. in Mart. f. 281.

^x This, (Dr. Neubauer tells me,) is the date of R. Jose of Galilee.

^y Quoted in the Siphre in the Extract given by Martini, Pug. fid. f. 675. Delitzsch (on the Romans, v. 15—19,) says that the passage is not found in the printed copies of the Siphre. But Martini is an adequate authority. For this passage and that in the Pesikta I was indebted to Wünsche, *Die Leiden des Messias*, who has diligently collected the scattered notices of the Suffering Messiah from that great Repertorium, Martini, *Pugio fidei*; from Schöttgen de Messia; Edzardi, *Berachoth*; Mc. Caul on Isaiah liii. Sommer Theol. Zohar.

He was wounded for our transgressions.' &c. How much more shall He merit for all the generations, as is written, 'And the Lord laid upon Him the iniquity of us all!'"

They say further, how "^z God, when He created the world, stretched forth His Hand beneath the throne of His Glory, and brought forth the Soul of the Messiah, and asked Him whether He would be created and redeem His children after six thousand years, telling Him that He must endure chastisements to efface their sins, as is written, 'He bare our sicknesses;' He said, 'I will bear them gladly.'" They say again, that "^a men mocked Him all the time He was in prison;" that "^b He set His Heart to seek for mercy for Israel, and to fast and to afflict Himself for them, as is said, 'and He was wounded for our transgressions,' and when Israel sins, He seeketh compassion for them, as is written, 'and by His stripes we are healed,' and 'He bare the sins of many, and maketh intercessions for the transgressors.'" "

They give as the symbolical meaning of the "morsel dipped in vinegar"^c "these are the chastisements, of which it is said, 'And He was wounded for our transgressions, He was bruised for our iniquities.'" They say that "^d He willingly

^z Pesikta Rabbati f. 78. in Wünsche, p. 68. It seems to be another form of the tradition in the Bereshith Rabba quoted by Martini, f. 333. See above pp. 174, 175.

^a Ib. f. 64. 4. Ibid. p. 66.

^b Bereshith Rabba on Gen. xxiv. 67, in Martini, f. 671.

^c Midrash Ruth ii, in Martini, f. 429.

^d See above p. 175.

took chastenings upon Himself out of love," (still according to the same Prophet;) that "^eHe who was exalted above Abraham, raised on high above Moses, greater than the ministering angels, was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him;" that "^fhad He not lightened chastisements from Israel, they could not endure the chastisements; that "^gas, when a whole body is healed by the blood-letting from the arm, so the children of the world, being members of one body, are healed by the smiting of One righteous." They describe as a tradition of their Rabbins, how "^hthe patriarchs shall arise in Nisan, and address Him as 'the Messiah our Righteousness.' 'Thou hast borne the sins of our children, and heavy and grievous judgements have passed over Thee, such as have not passed over those before or after,' and after describing those sufferings they ask Him, 'whether it is His will, that they should have a portion in the good which God bestoweth on Israel.' He answers, 'all which I have done I have done only for your sakes and for your children.'"

In these interpretations, the jewel of truth often shines out from amidst a human setting, but the belief itself that the Christ was to suffer for our sins, is not the less bright or clear.

^e Yalkut Shim'oni, on Isaiah liii. f. 53. 3.

^f Zohar in Exod. f. 95. 3. fin. in Edzardi, p. 178. See above p. 175.

^g Zohar p. iii. f. 218. 1. in Sommer, Theol. Zohar. p. 89.

^h Yalkut Shim'oni on Isa. 60. f. 56. 4. med. quoted by Edzardi Berachoth pp. 177, 8. It occurs also in the Pesikta Rabb. f. 62. 2. init. and 4. med.

This long tradition of a Messiah suffering for our sins seems to have been broken, on occasion of un-Christian cruelty of Christians and of Mohammedian oppressions. These seem to have suggested to a talented controversialistⁱ to try to wrest from the Christians the great prophecy of Isaiah, and to represent the Jews, in the miseries of their captivity, as the meek sufferer in Isaiah, Christians and Mohammedans as its oppressor. In so doing, he was conscious that he was breaking with the past. "In truth," Abarbanel says^k, "Jonathan Ben Uziel paraphrased it of the Messiah who is to come, and this is also the meaning of the wise of blessed memory in most of their Midrashoth," and after citing another later insulated explanation as to the Messiah^l, or that of Saadiah as to

ⁱ Joseph Kimchi, whom his son, David Kimchi, so often quotes with great respect. Joseph Kimchi flourished in Spain about A.D. 1160. He was the author of four works against Christianity, 1. *Milchamoth Adonai*, "wars of the Lord," 2. *Sefer Haemuna*, "Book of the faith." 3. *Sefer Habberith*, "Book of the Covenant." 4. *Sefer haggalui*, "Book of the things revealed." His son David Kimchi wrote the *Teshuvot lanotserim*, "Answers to Christians," and *Vieuach*, "disputations against Christians." De Rossi *Diz. Stor. d. Autori Ebrei and Biblioth. Jud. Anti-Christ. v. Kimchi.* D. Kimchi ascribes the interpretation to his father. Aben-Ezra's limitation to "the righteous of his people," is no real modification of the theory, since those whose sufferings it was to bear, were still not sinners of the Jews, but the Christians and the Mohammedans. It was apparently suggested by the thought that to sinners God's punishments were the chastisement of their own sin, while it maintained, equally with the other, the Jew's own righteousness before God.

^k *Præf. ad Isa. liii. init.*

^l by Moses Ben Nachman born A.D. 1194. The few pages (which were unknown to Wolf (*Bibl. Heb.*) and De Rossi)

Jeremiah, which others had "pronounced beautiful, but he knew not what was its beauty, or what its goodness that they saw in it," he adds that "Rashi and the Kimchis, father and son, had all, with one mouth, interpreted this whole prophecy of Israel, and therefore this he laid down at the outset, as the truth." But with this he stops. One alone is found, who attempts to explain any other of the prophecies as to the "Servant of the Lord," of any other than the Messiah; and he so explains but one^m. But if there is one thing upon which modern criticism is agreed, it is, that those great prophecies in the latter part of Isaiah, which Evangelists, and Apostles, and the aged Simeon, when the Holy Ghost was upon him, and our Lord Himself, declared to belong to the Christ, do belong to the same Being, or people, or (as some now will have it,) ideal or abstraction. To say with Abarbanelⁿ, that those who do not see the Messiah in the one great prophecy of Him, "Behold My servant whom I uphold; Mine elect in whom My soul delighteth; I have put My
are preserved, as Dr. Neubauer pointed out to me, in the Michael Ms. 500. f. 142 v, in the Bodleian. Nachmanides says; "the right interpretation of the section is that the whole relates to Israel, and so, many [interpret]; but, on the ground of the Midrash which refers it to the Messiah, we are obliged to interpret it according to the unanimous meaning of the Rabbins." In his "controversy with Brother Paul" (in Wagenseil, *Tela ignea Satanae*, p. 33) Nachmanides assumes the interpretation as to Israel. On this exposition, in the Michael Ms, there follows another exposition of Isa. liii. also of the Messiah, by Anshelomoh Astruc, a Jew (Dr. Neubauer tells me) of the 14th century.

^m Rashi so interprets Isa. xlii.

ⁿ on Isaiah c. xlii.

Spirit upon Him: He shall bring forth judgement to the Gentiles," with all that description of His care for those, who are as a bruised reed or a smoking flax—to say that these "are smitten with blindness," and not to interpret of Him that other great prophecy of His servant, Who in His love was "bruised for our iniquities," is an inconsistency, from which the greater consistency of European thought may any how save men.

Yet this systematic explanation, even within these narrowed limits, is their weakness. In all matters of faith, objections are easy, incisive, penetrating. Objectors, so far, have to give no account of themselves, to make out no system, to clear no difficulties inherent in their negations. In the whole range of revelation, from the most primary truth, the being of a Personal God, Existence without beginning, or the beginning of existence of created things, down to the mystery of our inextinguishable free-will, even in those who are the slaves of evil, it is easy to invent questions, which can here below receive only imperfect answers, till "we know even as also we are known." But for the Divine Character of Jesus, unbelief would have an easy task, if it might assail only, with no responsibility to replace what it essays to destroy. It is a light thing to ask any of those questions, which I have formerly cited to you^p, how could any of those things said of His Human Nature be true, seeing that, as we believe and know, He was not man only, but God? Or, assuming that He did not (as we know that He did) rise again, where

^o 1 Cor. xiii. 12.

^p pp. 178-180.

was His glory, or the length of days, spoken of the servant of God? Or again, it is easy to ask, how can the servant of God be the Christ, since Israel is also called the servant of God? These questions have their own answers: and specifically, that what was eminently true of the Head, was fulfilled in its degree in His true members; that He, being in the Form of God, took upon Himself the form of a servant, that we might become, in Him, good and faithful servants; that, when Abraham, or Moses, or Job, or Caleb, or Isaiah, or Zerubbabel are spoken of as servants of God, it is a title of honour, added to their names; that when it is used of Israel or Jacob collectively, it is “^aJacob My servant,” “^rthe Lord hath redeemed His servant Jacob;” “^sthou, Israel, art My servant;” “^tI have said to thee, thou art My servant,” so that there can be no ambiguity, as to whom it is spoken; that, further, when it is said to Israel collectively, that they are God’s servants, it is expressed that it is used of them collectively, not as one man, “^uthe seed of Abraham, My friend;” “^vbring forth the blind people, that have eyes, and the deaf that have ears;—Ye are My witnesses, and—i. e., together with, My servant whom I have chosen;” that the servant or messenger, who was blind and deaf must be different from Him, Who is set forth, as “^wthe light of the Gentiles,” “^xto open the blind eyes;” that where the mention of Him, Who was to be *the* Servant of God, becomes

^a Isa. xlv. 1; 2. xlv. 4. ^r Ib. xlviii. 20. ^s Ib. xli. 8.

^t Ib. 9. 10. xlv. 21. ^u Ib. xli. 8. ^v Ib. xliii. 8. 10.

^w xlii. 6, xlix. 6. ^x xlii. 7. comp. xxxv. 5.

prominent, the mention of Jacob, as His servant, ceases; that He, Who is God's servant, to be "^y a covenant to His people," "to raise up the tribes of Jacob, and restore the preserved of Israel," can not be that same Israel, whom He is sent to restore; and *that*, by a covenant, which He Himself is.

These answers we are bound to give. But the attempted explanations of the Jews may have this benefit, that they are witnesses, (would it might be, *to themselves not against themselves*,) that that exposition of the prophet, which we know to centre in Jesus, is the true one, that the only question is, of *whom* it is spoken, in *whom* it centres. They grant that that great Gospel of the Passion which so penetrates us on every memory of His Passion in our Holy week, *is* of vicarious suffering. The only question is, *who* bare those sufferings, the Jews for the Christians and Mohammedans, at whose hands they suffered, or "^z the Lamb of God Who taketh away the sins of the world," for them, and for us all.

Look at this picture and that. Here, through that involuntary homage to truth, whereby men will not violate it further than that object requires which they hold dearer than truth, vicarious suffering was granted. They who deny the atonement of Jesus hold with us, that the prophecy speaks of suffering borne by the Innocent in the place of the guilty. They bear witness to an Atonement, while they deny the Atoner. The question is reduced to this; Did Isaiah speak of what concerns us all, how He Who was to come, should bear

^y Isa. xlix. 8.

^z S. John i. 29.

our sins, that the chastisement of our peace, i. e., which should bring to us peace with God, should rest on Him, that by His wounds we are healed? Or did the Prophet tell the people, whom he had called to repentance, as a people “^aladen with iniquities, a seed of evil doers;” to whom he says, “by your iniquities have ye sold yourselves;” “^byour iniquities have separated,” “made an abiding separation” between yourselves and your God^c;—is it of these that that same prophet says, that they “bare the sins of many,”—because “My servant Israel,” they paraphrase^d, “who is just and knoweth God shall by his knowledge justify many nations—he in his righteousness shall bear the sins of the nations; for, through his righteousness, shall there be peace and goodness in the world, yea and to the nations;” And they further paraphrase that “^ewhen the nations,” i. e., Christians, “shall learn that their own faith is false, that of the Jews true, they shall say, What then was the anguish, which Israel bore in the captivity? Lo, it was not through their iniquity; for they held the faith of Israel, and we, who had peace and ease and stillness and security, were holding a false faith. This being so, the diseases and griefs, which should have come upon us, came upon them, and they were an expiation and a ransom for us; and we thought them, in their captivity, smitten, stricken of God, and afflicted by the hand of God for their iniquity, but it was for our’s.” “Now we see,” another^f makes us say, “that not in wrath did his humilia-

^a Isa. i. 4.^b Ib. l. 1.^c Ib. lix. 10.^d D. Kimchi.^e Ib. on v. 4. So too A-E.^f Rashi on v. 4.

tion come upon him [Israel], but he was chastened, that all peoples might be atoned by the chastisements of Israel. The diseases, which ought to come upon us, they bore, and we imagined that *they* were hated of God." Yet another; "^sThe nations shall say, the chastisement of our peace was upon him. For were it not for the merits of the righteous, the world could not abide, and of old would God have assigned it to utter destruction for the iniquity of the nations; their tranquillity is gained at this day through the merits of the righteous, as is written, '^hAnd by his stripes we are healed.' Strange that any could imagine that sinners could atone to God for their fellow-sinners; stranger yet, that any could impose a conception so monstrous upon the Prophets of God; yet both the more owned the doctrine of the Atonement as taught by the Prophet, whose teaching, if they would not understand it of Jesus, they were thus constrained to distort.

Yet here too, the voice of controversy stifles not the voice of prayer. With them too, "the rule of prayer constitutes the rule of faith." The Jew in his prayer still owns the Messiah, as the Redeemer of the world, Who became our Righteousness, through bearing our transgressions. He still prays on the day of atonement, "ⁱIf wickedness be red as scarlet, God has premised, 'wash you, make you clean;' if He be wroth against His people, the Holy One awakens not all His

^s Lipmann Nizzachon p. 131.

^h Isa. liii. 5.

ⁱ quoted by Dr. Mc. Caul, on Isaiah liii. with the Hebrew, p. 72. and thence by Wünsche, p. 49.

anger. We have been cut off until now, through our covetousness. Thou, O our Rock, hast not brought consummation against us; the Messiah, our Righteousness, hath turned from us; we are affrighted, and there is none to justify us; and the yoke of our transgressions He beareth, and He is wounded for our transgressions, He loadeth our sins upon His shoulder, to find forgiveness for our transgressions; we are healed by His wounds, when the everlasting shall create Him, as a new creation." And again, at the feast of the Passover, they pray, "^k Flee, my beloved, until the end of the vision speak; haste, and let the shadows flee hence; let Him be exalted, and be on high, Who is despised; let Him deal prudently, and reprove and sprinkle many nations."

And who shall say how many thousand, thousand Jews, who confessed the doctrine of Atonement, yet, through invincible, hereditary ignorance, knew not their Atoner, may not have been pardoned and accepted for His sake¹, Whose office they implicitly acknowledged, even while they ignorantly rejected Himself?

"^m Son of man; can these bones live?" God says, "I will open your graves, and cause you to come up out of your graves, and will put My Spirit in you, and ye shall live." "ⁿ Blindness

^k quoted by Dr. Mc. Caul. Ib. p. 24. and then in Wünsche, p. 126.

¹ Delitzsch, in his "Saat und Hoffnung", 1863. pp. 39—41. gives from Leopold Komperts Ghetto-Geschichten, a beautiful account of a sick Jewish child, longing, at the Passover, to see the Messiah. It saw Him; He beckoned to it; and the next day it died. ^m Ezek. xxxvii. 3, 14. ⁿ Romans xi. 25, 26.

in part is happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

Not in vain hath God preserved His ancient people, a sacrifice "salted with salt," the guardians of the ancient Scriptures, the witnesses to the prophecies which themselves bear witness to the Redeemer of us both. Through what sifting they shall be restored, we as yet know not; whether the failure of their last false Messiah, *the Anti-Christ*, and God's might put forth therein, shall turn them in repentance to worship Him Whom their fathers pierced, or through any other way known to *His* Omniscience, Who said, "so shall all Israel be saved."

But to us God, by St. Paul, points the moral of this long history of their errors. "°Boast not against the branches. Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Heavy were the words, with which St. Stephen, "full of the Holy Ghost," ended that defence which brought on his martyrdom, "pYe stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." But they resisted the light of the Holy Ghost and His grace, soliciting them from without: Christians, if they reject that same truth, reject Him as teaching within also. The Jews had the condemnation, that they rejected truth, which they might have known. Christians have the

° Ib. 18-21.

p Acts vii. 51.

much sorer condemnation, that they reject truth already known and attested by those whom they once knew to have come from God. Light, against which the eyes have been often closed, will still not unseldom, in God's mercy, reach the eyes which shut themselves against it: very rare is it, that the eyes will open to see the truth, which they once saw, and rejected.

Take good heed then, my sons, to guard diligently the Faith, which you have received from those before you, which is as eternal as is its Author, "the Same, yesterday, and to-day, and for ever." Guard it with a sense of your responsibility to Almighty God, from Whom you received it, to Whom you are to bear it back unimpaired, yea through which you are yourselves to stand accepted at the judgement-seat of Christ. Guard it, not as lords over it, to adapt it, as a Lesbian rule, to all the passing phases of human opinion or conjecture; but, as itself the unerring eternal rule, to which all human opinion, when corrected by God-enlightened reason, the mirror of the wisdom of God, must conform. But guard not what is Divine by means merely natural. God promised by His prophets not only a new revelation from without, but an inward teaching which should seal it in the heart. "¶ All thy children shall be taught of the Lord; and great shall be the peace of thy children." This, our Lord taught, was fulfilled in Himself. This, His Apostles taught, is completed in us by His Spirit, that Other Himself, the Co-equal Paraclete. What "¹ eye hath

¶ Isaiah liv. 13.

¹ 1 Cor. ii. 9, 10.

not seen nor ear heard" "God hath revealed unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God," and "^sye have an unction from the Holy One, and ye know all things."

"^tWhy seek ye for the living to the dead?" The life of this world is sustained by Him Who gave it, through instruments of this earth, but hanging on His Divine Will. "^uWhen Thou takest away their breath, they die." Christianity being the offspring not of human, but of Divine wisdom, it's life also is Divine, maintained, alike in the world and in each human heart, by "the Lord and Giver of life," God the Holy Ghost. This being so, then the most stupendous and central unwisdom of this day, must be the ignorant ignoring of Him, Who is our Light and Life. Our generation is so busy with matter, that it can afford no time or thought for spirit. What is spiritual seems to it unreal, because "beyond the grasp of eye and hand." The Creator-Spirit is tacitly excluded from His own creation. Men are so busy with the details of their researches, so certain of the process, that it does not occur to them to think, that their foregone conclusion may be wrong, that they may be following an earthly meteor hovering around morasses, instead of the clear light of truth, set by God to rule over day and night.

Alas, for our poor benighted world, which sees not, because it thinks it sees by its self-made light,

^s 1 S. John ii. 20.

^t Isaiah viii. 19.

^u Ps. civ. 29.

and is simply and grotesquely unconscious of the existence of that first and most excellent of created gifts,—Divine grace.

But for you, my sons, remember that One is the Spirit of grace, though manifold His gifts, manifold the things in us, which, unless His Divine glow absorb them, will exclude Himself. Uncreated "Wisdom," says the Wise man^v, "will not dwell in the body that is subject unto sin, and will not abide when unrighteousness cometh in." Spiritual sins may be even in more direct antagonism to the Holy Spirit, than grosser offences. For the sins of this poor flesh of our's may be sins of weakness. Spiritual sins are sins of defiance of the human spirit against the Divine. "He errs," says a Father^w, "whoso thinks that he can know the truth, while he yet lives wickedly; but it is wickedness to love this world, and account highly of the things which come into being and pass away, to covet them and labour to gain them, to be glad when they abound, to fear lest they perish, and when they perish, to be saddened. Such a life cannot see that pure undefiled, and unchangeable Good, and cleave to It, and never be moved."

One is the Spirit of God, and, in His Love, He willeth to envelope you wholly; He willeth, day by day, to prepare you wholly for that Angel-life, for which He created you. He willeth to inform your understandings, to enlighten your minds with His light, to kindle your hearts with His fire of love, your souls to "^xpossess with His full flood

^v Wisdom i. 4, 5.

^w S. Aug. de Ag. Christ. c. 13.

^x Breviary Hymn for Terce. Dr. Newman's translation.

of holiness," to "y sanctify you wholly, that your whole spirit, and soul, and body, may be preserved blameless, to the coming of our Lord Jesus Christ." Hold not back from Him part of the price of your Saviour's Blood. Divide not the mansion of your soul between God and the world. Narrow as we make our poor souls, each is not too narrow to contain God. It is too narrow to contain the world and God. It can contain Him Who containeth all things; but it cannot contain Him, and wilfully retain any mind other than His, or exclude any thing which is His, or of Him. If you can trust His Love, Who is the Uncreated Love of the Father and the Son^z, if you can trust His Light, Who came, on this day, to enlighten the Regenerators of the world, and "a lead them into the whole truth," if you can trust His faithfulness, in Whom ye were "b sealed to the day of redemption," yield yourselves on this His Day to Him, the Source of life, that, by His gift partaking of His Holiness, you may have even here the earnest and foretaste of *His* everlasting Bliss, into which, through the merits of our Redeemer, we hope, this brief life ended, to enter, Who, with the Father and the Son, is One God, Blessed for evermore.

y 1 Thess. v. 23.

z S Aug. de Trin. vi. 5. See Petav. de Trin. l. vi. c. 10.

a S. John xvi. 13.

b Eph. iv. 30.

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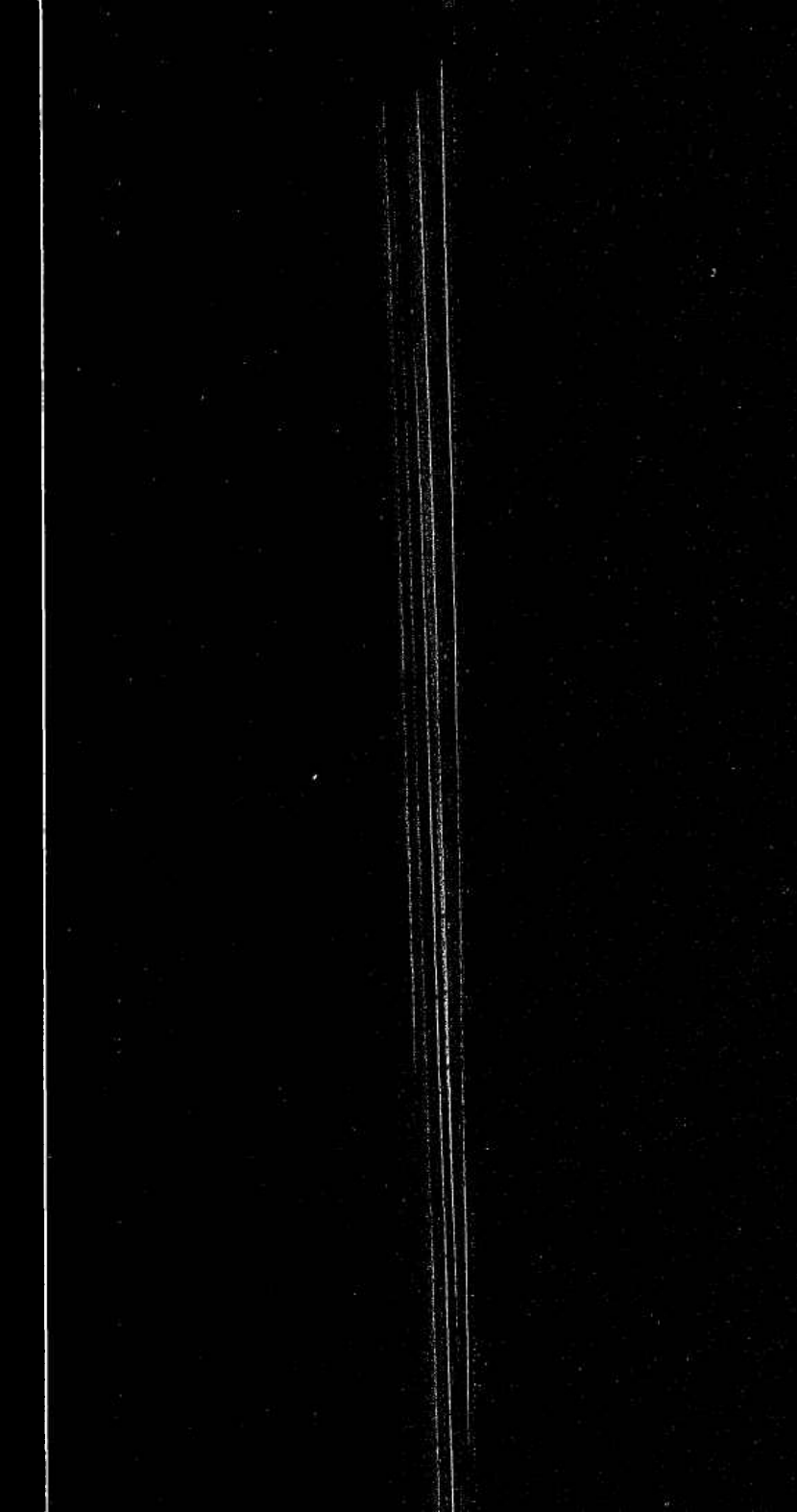
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